The Universalist Leader

A Journal of Tomorrow

Boston September 16, 1922 Chicago

From a photograph by James Bronis

The Road to the Bay at Murray Grove

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

Andrew D. White in his notable book, "A History of the Warfare of Science with Theology," sums up the agelong conflict in this way. He tells us it passes through three stages. First, science would announce some new discovery which the Church would immediately proceed to condemn as heresy; and if possible it would excommunicate or destroy the discoverer of the new truth. In the second stage the Church seeks to reconcile its teachings with the new science and begins to explain its earlier condemnation. In the third stage, when the new truth has become thoroughly incorporated with the old, the Church claims that this is what it has always believed and taught. It is in this way, slowly and painfully, that the traditional theological notions have one by one given way before the advance of human knowledge and the widening of human experience. (*John Herman Randall.*)

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Ireland is suffering from an epidemic of homicidal mania and calling it patriotism. (*George Bernard Shaw.*)

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The one outstanding phenomenon in the religious world, from a social standpoint, is the undoubted tendency of the democratic movement to draw away from the established churches. Everywhere they feel that the established churches are too much part and parcel of the old political organization. If the Bolsheviki would change their phrase from "religion is the opiate of the people" to "the Orthodox Church has been the opiate of the Russian people" they would express an undeniable truth. And the same could be said in Germany and Austria-Hungary. It is quite worth our while to inquire how much basis there is in all countries for the charge of many labor leaders and intellectuals that the churches furnish little more than an opiate for industrial unrest. (*Alva W. Taylor, in Christian Century.*)

υ λ

If France imagines that by remorseless pressure upon Germany it is safeguarding its own security it imagines a vain thing. Security lies in neighborly relations that permit a mental disarmament, not in defensive preparations of men, material and alliances. . . If ever a Power was ready, Germany was in 1914. But it was not secure. And the development of aggressive power makes such material guarantees less reliable than ever. Security lies in avoiding enmities, not in calculating the number of enemy airplanes. (*Manchester Guardian.*)

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THE Universalist Leader

'wo Dollars a Year 104th Year { New Series } Vol. XXV No. 37

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, esus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

How many think a prayer they dare not speak.

* *

Mostly we want superfluous wealth to buy superfluities.

* *

There's many a big man who will make a mighty small angel.

* *

A stupid question along the way may wreck a train of thought.

* *

The time to resist temptation is just before the temptation begins.

* *

Give your feelings a chance; sometimes they are wiser than the mind.

* *

It is hard work to live in proportion as your life is worthless, or more.

* *

The man who can not live on his salary is on his way to living without it.

* *

How much of the savage is covered up by the garments of civilization.

* *

Do not pray for riches save you pray for Christian wisdom to manage them.

* *

Said the water-lily, My feet are in the mud, but my face is in the sunshine.

* *

To rob another of freedom in the interest of freedom is but to enslave both.

* *

We cheat people of their rights when we withhold praise they have justly earned.

* *

A critical disposition robs the possessor of happiness and makes the world no better.

* *

The selfish man will never get very far until he loves his neighbor better than himself.

* *

To spend all your time and money perfecting your automobile will never get you anywhere.

* *

The only dangerous heretic is the one who is convinced that no one knows anything save himself.

Dress folly in evening dress and he may get by the door to society, but the gate of Life is still closed.

* *

The spirit of gambling is upon the world; some even think they can win heaven by a trick of speech.

* *

It takes more than evening clothes to make a man, and more than a frock coat to make a minister.

* *

He who was extolling the beauties and advantages and virtues of poverty, paused long enough to request a raise in salary!

* *

How is it that these progressives, despising the past, yet hark back to Plato, Aristotle and Christ to back up their theories?

* *

You have no right to the exclusive use of yourself until you are ninety, and even then some overdue mortgage may turn up.

* *

The tragedy of life begins when we begin to pity ourselves and is hurried along by the mawkish sympathy of sentimental friends.

* *

From the quality of some phases of theology it would appear that they took their origin in the mind of one suffering with a jumping toothache.

* *

Every one should take an interest in the social or der, but when everybody thinks himself competent to lead there can be no social order. There can be no leaders save there be some to be led.

* *

Of course there are no classes in this democratic America, but as a matter of fact there is more class consciousness here than in any other land—the method of rising is by pushing the other fellow down.

* *

Ballou the Preacher

A. C. Pierce of Junction City, Kansas, writes as follows: "My grandfather, Will Pierce, heard Hosea Ballou, the elder, preach in the streets of Albany. My grandfather said there was no place large enough to hold the audience except the street and the street was filled as far as people could hear him. At that time Ballou was at the height of his great oratorical powers. The discourse made a great impression upon my

grandfather and his telling it made a great impression upon me."

Times Have Changed

"Especially let not our young men go forth into the west," said A. D. Mayo at one time, "that great chaotic realm of dissolving faiths and social experimenting, 'not knowing whether there be a Holy Ghost;' whether Christ is an oriental myth or the Lord of Glory; whether man is a snarl of bewitched nerves or a living, immortal soul; whether God is an infinite, impersonal uncertainty, or the one God and Father of all, above all and in you all!"

The Weightier Matters

The recent outburst of theological flames as a result of the friction between the Fundamentalists and the Liberals, has had some ashes of restraint thrown over it, subduing the flare, but beneath the fires still smolder. And there are those who are persistently punching up the embers, not to make more light, but to make more trouble! Dr. Fosdick of New York very properly takes these trouble breeders to task for fussing over trifles when the weightier matters of the Law, Justice, Mercy and Faith, should command their undivided support. He points out the deplorable condition of the world, how far it is removed from the kingdom of heaven which should be, and how little is being done to bring it into harmony with the teachings of Jesus, while the ministers of Christ employ their opportunities in quarreling over the virgin birth, the second coming of Christ and the inerrancy of the scriptures. Now, while not believing in any of these "fundamental" doctrines in the sense in which they are being proclaimed, we are ready to give credit to all believers in them for their sincerity, and their devotion to a cause to the extent of sacrificing their intellectual integrity, but what of it all? Where does it get us? Here are mighty Christian Churches, with splendid equipment, ready to do service in the hour of the world's need, split asunder over some ancient doctrines which, having served their day in some mysterious way, have passed away. The world's great need calls rather for the Church's great deed. There are big things to be done, and only the Church can do them, and instead of fussing over shibboleths and uniforms it should get on to its job.

* *

WHY DON'T THE CHURCHES DO SOMETHING?

IT is the common question of those who are not in the Churches, or those who are in but who would like to get out because of the demand upon their time and money: "Why do not the Churches do something?" We are in hearty sympathy with this question, for the Churches are not living up to their opportunity, but at the same time we are righteously provoked with these slackers, who in many cases have received their only equipment from the Church, but are doing nothing themselves but sit on the fence and criticise! In all these things we should at least play a fair game and give the Church its due.

The Church has been and is doing things out of all proportion to its equipment. There are very few of our colleges, and there are many in this country, which were not founded by a Christian Church, and they hav been and are still being maintained by the Churche or by Christian men and women. Even since man of them sold out to the Carnegie and Rockefelle Foundations, in times of stress they turn to th Churches for help. It is through the Churches tha they make their approach to the student body. Th Churches have done and are doing far more in the in terests of education than the combined "foundations' of those who have gathered plutocratic wealth fron the poor.

The same can be said of hospitals and sanita riums. Churches have founded them and supporte them, and when the rich miser leaves his money t establish a hospital he has simply created a new re sponsibility for the Church. Institutions live o live money, not dead; running expenses must be me by auxiliary societies made up of church people.

About the only restraint left upon our municipa governments comes from the church people, with thei ideals and lofty principles, which may be laughed at but are heeded. Every form of benevolence, not onl municipal, but international, makes its plea to th Church, and secures some response. The Church i doing these things while these critics stand outside an save their good coin by criticising.

But the Church is doing more. We may thinl it a great thing when some one bequeaths his wealth because he can not take it with him, to found a hos pital for the care of broken legs, but broken legs ar not nearly so important as a broken moral character A wealthy manufacturer said he was going to give hi money to found a hospital to care for those injured i the works, but his attention was called to the fact tha while a man with a broken leg might delay the work for a little, a man with a broken moral character migh easily disrupt the whole institution. The Church i doing something in repairing and keeping in repai the moral characters of the world.

And the Church is doing something for humanit which is done nowhere else, in conserving the spiritua elements of life. Of course these would-be wise critic who can not see anything but a hard dollar or a bi beefsteak or a suit of clothes, find such things far be yond their vision, and yet these same people, well fe and well clothed, become maudlin over an India prophet who wears homespun and goes barefooted They say the Church is ministering to a lot of ol women. Well, why not? Few deserve the best min istry more than the mothers of the past, and is not th ministry to the spiritual nature quite as important a that to the stomach? Just remember this, that th Christian Church is doing more for every departmen of human life than the pusillanimous crowd whose on contribution to human life is to find fault with every thing.

It is time we recognized that to-day, as in the past "man shall not live by bread alone," and that institu tion which connects human life with God life is doin the most important thing of all human experience.

The Church has faults enough, we all know, bu in simple justice let not these noisy and essentiall selfish peeople, in and out of the Church, blind u to its glorious history of service and its possibilities o yet greater service.

A Problem and Our Policy

Roger S. Galer, President of the General Convention

SOMETIMES a new problem comes suddenly like a new comet within our ken. When this occurs we ought to study the problem and seek its solution. A Church can not be static in a changing world. The old idea that religion was handed to us in perfect form and that it was impious to question any of its accepted tenets had to be abandoned. We Universalists believe that religion is progressive, dynamic, adaptable. This does not mean that it is fluctuating or uncertain, it means that with wider knowledge we have enlarged and changing views of what it signifies.

A new situation has recently arisen in the religious life of America which directly affects the Universalist Church. It may prove a grave danger or a great opportunity, according to the way in which we meet it. It is worthy of our most serious consideration to study the problem and adopt a policy.

I. The Problem

A new name has recently been created for an old idea. What is known as Fundamentalism has burst upon us with a suddenness that has startled and almost stunned. If we Universalists had smugly convinced ourselves that liberalism had become the prevalent tendency in our Evangelical Churches, we were rudely awakened from such a childish dream by this recrudescence of Orthodox theology. A powerful and aggressive movement right here, in these enlightened years of the twentieth century, boasting a majority in Orthodox churches, proudly proclaiming it is going to destroy Liberalism, declaring a war of annihilation against Universalism, Unitarianism and other like heresies, confronts us and challenges our right to live. The Fundamentalists, so they term themselves, advocate with but a single exception—the infallibility of the Church—the theological tenets of Augustine and the Holy Catholic Church. All the developments in science, the brilliant discoveries in astronomy, in geology, in physics, in archaeology, in biology, count for nothing with these neo-Augustinians and St. Thomas Aquinases. The inerrancy of the Bible, the fall of man, the virgin birth, salvation by blood atonement, the physical resurrection, the speedy second coming of Jesus on the clouds of heaven, these are the doctrines the Fundamentalists propose to restore to their former universality of acceptance, before the days when heresies were, or were permitted to be. In many Orthodox churches these doctrines are only perfunctorily held. Nominally in the creed, they are lightly esteemed, often ignored, or quietly rendered useless by a process of interpretation. But they are still deeply believed by millions of people as intelligent and as conscientious as we are. How they can be so intensely cherished in the light of modern scientific advancement is a marvel, but nevertheless a fact that can not be overlooked.

There are certain narrow but intense leaders who now propose a new movement to hunt down heresies and restore the Church to old time Orthodox teaching. The fires of the Inquisition can not be revived, but modern inquisitorial methods, quite effective, are to be put into use. Funds are to be withheld from colleges and theological seminaries which permit the teaching of science and a critical study of the Bible. Professors in these institutions are to be warned and if necessary discharged. Moody Institutes and other like schools are springing up for the teaching of the Bible along strictly Orthodox lines. The study of science where it seems to contradict the Bible, literally interpreted, as for instance the doctrine of evolution, the long upward development of life on this planet, the geological record reaching back into millions of years, is to be interdicted, and overcome by all available means of propaganda.

Let us not despise the movement as untimely or futile. The people in time may be made to believe almost anything, as we learned during the great war. The leaders will be skillful in their appeal. Profound sentiments, long associated with old time religion, will prove powerful. Vast vested interests will exert a mighty influence. There will be an appeal to fear if the ancient landmarks are lost sight of. The forces created in two thousand years of missionary zeal may slumber in society, but when awakened will be mighty and difficult to overcome.

So the war is on, for the Fundamentalists promise a war of ideas with no quarter. There will be two main lines of attack. First, the doctrines of evolution will be the central point where the forces are to converge, and around it the fires of controversy will rage with all the fury of medieval scholastic combats. The reason for focusing their arguments on the evolutionary theory is quite evident to one who studies the strategy of the situation. From the standpoint of logic, of doctrine, the ultimate question upon which in the last analysis Orthodoxy must succeed or fail, is the doctrine of the fall of man. If man was created perfect and complete in a garden, and fell from this high estate through temptation and the wiles of the evil one, Orthodoxy may build on this foundation a plausible structure. There immediately follows, it may be argued, the total depravity of man, that all men sinned in Adam, the need of a deliverer, his coming through the miraculous virgin birth, his vicarious sacrifice upon the Cross, his physical resurrection, and his speedy return. There is at least a plausible thread of argument holding together these various theories, which are the very heart and essence of Orthodoxy.

On the other hand, if man did not appear on the earth in perfect form, but in some manner, it matters not how, came up to his present position by a long, ascending process of development, then Orthodoxy falls like a house of cards. There is no longer inherited guilt, no need of a vicarious blood atonement, no heaven purchased at the infinite price of the death of the Son of God, no salvation by the payment of a debt incurred in Adam, or by some magic rite or ceremony. If the fall of man is only folk-lore, man's shrewdest guess in early ages as to how the eternal riddle of the presence of evil in the world might be

solved, and if man has come up by an unending struggle from the lower forms of life through countless eons of a marvelous ascending process, forever up and not down, then man's destiny henceforth is to be controlled by the same beneficent laws as those that have brought him hither.

The doctrine of evolution is not dangerous to our Orthodox friends simply because it seems to contradict Genesis. The two might conceivably be reconciled by a liberal process of interpretation. It is dangerous because, if man has been forever coming up, where is the logical need of a miraculous scheme of blood redemption, only nineteen centuries ago, after millions of years of the ascending process? Such a theory is impossible. And our Orthodox friends are not so dull as not to see the implications contained in the doctrine of evolution.

In the second place the mode of attack is most skilfully chosen, and here is our chief danger. The Fundamentalsits propose to prevent the teaching of those branches of science that include the evolutionary process in schools supported by public taxation. The common schools, high schools, and state universities will first feel the blow, delivered by the various state legislatures. Sectarian colleges in which some semblance of teaching science is retained will follow. The last fortresses, those in which the mind is really free, and where teaching will be unhampered by narrow proscription, will be the great universities, Harvard, Yale, Cornell, Columbia. Science will retreat into these as into the citadels of the Middle Ages, and in them will preserve the hard won treasures of scientific knowledge, gathered so slowly and with such infinite patience, through the weary centuries. For the great multitudes of men intellectual freedom will become a thing of the past, a cherished but faded memory in the long adventure of human history.

The Fundamentalists can not win. They have come too late. Science is no longer an infant, but a giant. This is a universe of law and of facts. Where facts and theories conflict the facts win. It is not a conflict between Genesis and geology as the Fundamentalists assert, but if it were Genesis would have to give way to science.

Moreover, the Fundamentalists can not win because this is a modern world in which we live. It is not the world of Pope Hildebrand, or Duns Scotus, or the black caps of the Inquisition. The mind is free. There is no place in the universe where the human intellect can not range freely upon its inquiries, and no subject it dare not investigate. Free inquiry is the mantle with which the modern intellectual world has clothed itself. It will not easily be put off or allow itself to be discarded

There is still a third reason why our Fundamentalist friends must fail. Science has made this a much more comfortable world in which to live than the one our forefathers possessed. Around the world go our messages, from all the world come the things that minister to our welfare and comfort. Aladdin's lamp could not evoke half the wonders that the magic of modern science has placed in our hands. The Arabian Nights are tame when compared to the wizardry that has made a modern cottage a far more decent place to live in than the baronial halls of a feudal civilization. Our mastery over nature is not only in theory, it has benefited the humblest home and showered its blessings upon countless multitudes of people.

Our cause will win because we have the truth on our side. Science has demonstrated the essential truth of its conclusions by proofs only the ignorant or superstitious can deny. The evidence in support of the evolutionary theory, not necessarily Darwinism, but the essential theory of upward development, is overwhelming. The facts of nearly every science converge to this central biological doctrine, astronomy, geology, biology, chemistry, embryology, paleontology. No single hypothesis in the realm of science is more thoroughly established or more universally accepted among scholars in every field of learning. And with these conclusions of science our Universalist faith is in complete sympathy and harmony.

The mission of the Universalist Church in the midst of these strenuous years is clear. It is to be true to every truth wherever found, in giant sun or invisible atom, in peopled rocks or in living organisms, in Bible or the human soul. We need not fear to welcome all the revelations science may create, for true religion and true science can never quarrel or conflict. The Universalist Church must stand at this cross-road in the world's religious life as the staunch defender of the freedom of thought and action. Let us resist by every means in our power any legislative measures tending to restrict correct scientific teaching in our schools. Such a program would lead the world backward a thousand years into the intellectual darkness of the Middle Ages. All the battles would have to be fought over again—Copernicus for the heliocentric theory, Galileo for the proposition that the earth moves, Milton for the freedom of the press, the Puritan for freedom of conscience.

II. Our Policy

And now for a practical suggestion. There will be a great strategic opportunity, and Universalism ought to take advantage of this opportunity by all the means in its power. In order to do this we must have not only the vision, but the machinery and methods ready at hand. If the fight is pushed as the Fundamentalists threaten there will be in all probability a large exodus of the liberal-minded from the Orthodox churches. These will be the scholarly, intelligent, forward-looking Christians who love truth more than old names or old associations. Let us be prepared to receive them. Let us extend to these noble dissenters the glad hand of fellowship. Let them feel they are welcome in our ranks, not only because of their numbers, but because of their character, their love of freedom, their depth of intellectual and spiritual conviction. There must be multitudes of people who will not tolerate the suppression of scientific study and methods, or stifle their deepest sentiments to retain the form of church regularity. Such would be a noble addition to any church or body of thinkers. To many of these Universalism ought to make a peculiarly effective appeal.

That we may be prepared to receive these extremely valuable additions I suggest, first: That we have some specially prepared literature to use wher-

ver possible or practicable. Second, a campaign of education among our churches to prepare them to welcome the newcomers. Third, some commission to devise special methods of reaching the prospective liberals. Fourth, a campaign of advertising through religious journals, newspapers, and pamphlets.

Above all, in every community where a Universalist church exists a friendly attention should be given by our ministers and people to prospective members from other churches. While we should avoid sectarian propaganda we can accomplish much by a sympathetic interest and a cordial welcome to all who seek a wider liberty for religious opinion, and a truer view of God and His world.

Out in the Big World

XIII Six Books for a Quarter

John van Schaick, Jr.

IN the fascinating old Dutch city of Albany, with two hours on my hands before the motor was to start for home, I wandered into Skinner's old second-hand book store.

I didn't get beyond the doorway, for there was a sign on a table of old books, "Ten cents each; six for a quarter."

"What kind of books," I thought, "can be bought for such a price?" "And through what wanderings have they come to this low estate?" "And is it possible that my own book is here already?" So for two hours I hung over that table, studying titles, dipping into books here and there, and finally purchasing "six for a quarter."

What were they? Old arithmetics, "Hardee's Rifle and Light Infantry Tactics," Vol. 2, "The Epworth Hymnal," 1902, "Christian Praise," an old song book of the Dutch Reformed Church, "By Laws of the Manhattan Club of New York," "The Human Body," an ancient physiology, and "Infantry Drill Regulations, U. S. A."

There were old army books, old church books, and old school books almost equally worthless.

Then came the old worn out Rollo Books, "Dotty Dimple," by the author of "Little Prudy," and "Little Ferns for Fanny's Little Friends," by the author of "Fern Leaves," Auburn, Derby and Miller, 1854. Mrs. Leslie's Pearl series was well represented—"The Pearl of Faith" and "The Pearl of Meekness" for little girls and "The Pearl of Penitence" and "The Pearl of Obedience" for little boys.

With the ferns and pearls and dimples at which we can plainly hear our children hoot, there was an interesting book that the famous old house of Harpers got out in 1837: "The American Forest, or Uncle Philip's Conversation with the Children about the Trees of America"—a forerunner of the great movement for nature study in schools and the conservation movement.

There were a few strays from standard sets like a Vol. III of Macaulay, "Bitter Sweet," by Holland, "New Poems," by Owen Meredith, and "The Life of Goldsmith," Vol. II, from "School District Library Number 1 of Watertown."

"Reign of Grace from its Rise to its Consummation," Philadelphia, 1838, and intolerably dreary, stood by "Live and Let Live, or Domestic Service Illustrated," Philadelphia, 1837, which was exceedingly interesting. This was another Harper book and illustrates the leadership of that old house. On the title page of the Domestic Service work was a quotation from Cooper which states the object of the author:

"And whereas the Turkish spy says he kept no servant because he would not have an enemy in his house, I hired mine because I would have a friend."

From the circulating library of Hill View, Warren County, N. Y., came several books, among which was Harbaugh on "The Future Life," Vol. III, subtitle, "The Heavenly Home, or The Employments and Enjoyments of the Saints in Heaven," 12th edition, 1853, Philadelphia. What a live town Philadelphia used to be!

I had to pick my six books for the quarter which I had mentally appropriated. It was a serious matter. I passed by Harbaugh after reading a little of him. I passed by "Makers of Madness," Hagedorn, sermons against war, although I sympathized with its object. I had no use for "Seed Thoughts for Singers" or "Bridge Whist," but I lingered over "Handicapped," by Marion Harland, because she has just died, and over "A History of the United States on a New Plan adapted for the Capacity of Youth by J. Olney" because it was printed nearly a hundred years ago, and over "Table Talk of Napoleon the First" for no reason whatever, but finally I put them all back.

I come now to the important decision. Somewhat hastily at the end, convinced that they were more or less worthless, I bought the following:

"The Works of C. Churchill," bound in sheep, volume IV, containing sermons on the Lord's Prayer, London, 1774, and with a dedication in rhyme beginning:

> "Health to great Gloster—from a man unknown,
> Who holds thy health as dearly as his own,
> Accept this greeting—nor let modest fear
> Call up one maiden blush—I mean not here
> To wound with flatt'ry—'tis a villain's art,
> And suits not with the frankness of my heart,
> Truth best becomes an *Orthodox* Divine,
> And, spite of hell, that character is mine;
> To speak e'en bitter truths I can not fear,
> But truth, *my Lord*, is panegyric here."

My second was a "Memoir of the Rev. Edward Payson, D. D.," of Portland, Me., by Rev. Asa Cummings, published by the American Tract Society in 1830.

I have dipped enough into this old biography to find a real saint who broke down in health by his austere life and who died at forty-four.

"Resolved," he says, "to devote in future, twelve hours to study; two to devotion; two to relaxation; two to meals and family devotions; and six to sleep." "But this did not long satisfy him," adds the biographer. "His rigid notions of duty led him to subtract

two hours from the six devoted to sleep, and to multiply his seasons of fasting to a degree which the human system could not long have sustained. A weekly fast, however, was habitual with him, from this time till his last sickness."

We know now that such conduct is irreligious, that obedience to all the laws of God is a part of religion, that good health should be an object of religion, but we can read this old book with profit because it shows the fidelity of a real minister and the blessed power of constant communion with God.

In "Shores of the Mediterranean," volume II, by Francis Schroeder, secretary to the Commodore commanding the squadron in that sea, Harpers, 1846, I found interesting accounts of experiences with the old sailing fleet and of visits to all the countries both European and African which border on the Mediterranean.

Lucy Larcom's "A New England Girlhood," published in the Riverside Library for Young People, is of course well known. I had never seen it. How a little girl grew up a hundred years ago on Cape Ann, how a mill girl became a teacher and a writer, the influences which worked to make the noble woman Lucy Larcom was, all these are set down in this book. It is well worth while.

In 1880, Roberts Brother of Boston published "Sister Dora," by Margaret Lonsdale, a work which had already gone through six editions in England, where Dora Pattison was born and did her work.

Francis Greenwood Peabody and many other preachers have used "Sister Dora" for illustrations. About her name already superstitions are growing up, telling of supernatural things which she said and did. The undisputed facts of her life are inspiring enough without attempting to add to them.

And this interesting biography which I found in the second-hand book store has given me a clear picture of this noble English lady who stooped to the humblest nursing service. In every social class, there are those who want to make their lives count entirely apart from any rank they possess or any property they own, and Sister Dora was one of these. To strength of intellect, common sense, personal charm, she added religious consecration. Theological doubt shook her, but in practical activity she found a faith that was sufficient.

Probably my moment of greatest excitement in the examination of my bundle of books came when I discovered that I had "A Memoir of Robert Chambers, with Autobiographic Reminiscences of William Chambers," a Scribner book of 1872 brought over from Scotland. William and Robert Chambers were the brothers who from the humblest beginnings built up the largest publishing house in Scotland. As the *London Athenaeum* said at the time: "Mr. Chambers has told the story of his own and his brother's heart-rending beginnings with such concentrated clearness that here may be learned lessons of self-denial, patience, unflagging perseverance, independence, and cheerfulness (the greatest sustainer of all) which comprise a whole education."

These are the brothers who gave Britain popular books which covered the whole field of human knowledge, established the *Edinburgh Journal*, one of the best known of British magazines, and brought out Chambers' Encyclopedia. They started with book-stalls on the street, and it is the story of those early years especially which is so moving in the light of the great careers they finally carved out. I have not struck anything in recent years more fascinating than this old book, solid and well bound, a derelict from an abandoned circulating library, which came to me for four and one-sixth cents.

Any one who loved books and who loved to write could make an interesting series of articles on my "Six Inch Shelf" of old books: "Churchill's Eighteenth Century Sermons on the Lord's Prayer," "Doctor Payson and Portland a Hundred Years Ago," "With Schroeder from Spain to Egypt," "A New England Girlhood," "Sister Dora" and "R. and W. Chambers"—I could linger over them myself for half a year.

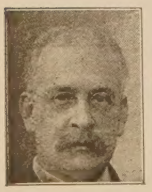
I don't quite know what the moral of all this is. It is not about bargain counters. It is not an attempt to eulogize getting something for nothing. It might be something like that in Brooke Hereford's sermon, "Goodness Possible in Unlikely Places." Or it might be the delightful surprises in life just around the corner.

It might even be the sudden reversals in fortune (for the better) which come even to good men in this perplexing world.

At least it is true that my six books, homeless and lonely, jostled and crowded by such strange comrades, pawed over and rejected by such strange people, bought at last half out of whim, have found a home. They look at me like a lost dog who finds a kind master he can adore.

I would give them to the discerning who wanted them more than I, but not for twenty-five dollars would I sell what cost only twenty-five cents, but which gave me the keenest pleasure of my vacation.

Front Porch Studies



NOT long ago I sailed down Boston Harbor on the good ship "Front Porch," outward bound for New Jersey. Some may question why any one should leave noted Boston for the foreign shores of Jersey, but that is what I did, and there's a reason. Others, hypercritical, may question the seaworthiness of a Front Porch, even mine, but I have tested out this means of transportation over land and sea, and find it is never hampered by strikes, it has never been wrecked, never sprung a leak, nor been torpedoed by a submarine. Just now I am considering an offer by the United States Shipping Board to have it listed for an excursion around the world North and South, that is, *via* the North and South Poles, and I know the good ship "Front Porch" is the only boat, not excepting the hydroplane, that can do it.

But meanwhile, as a sort of practise trip, I was bound to New Jersey. I had some difficulty getting through the Cape Cod Canal, for there was a good deal of question as to how to classify my craft so as to assess

the right toll, but, as usual in my travels, while the officials were struggling over the question, I went through! That is one great advantage which the owner of a magic Front Porch has over the ordinary Land Lubber and Sea Rube! The scenery was unsurpassed all the way, being entirely invisible in the darkness of an impending storm, and we (meaning the editorial "we") passed everything afloat; even the big "Commonwealth" appeared to be backing up as we swept by. If we had been running according to the laws and customs of normalcy, we should, as a matter of fact, have made port at New York, but as it was raining, as a matter of something very far superior to commonplace fact, we cut out that village, sailed down the coast and made our way through Barnegat Inlet—Cranberry Inlet being closed for repair—into Barnegat Bay, and came to anchor where the brig "Hand in Hand" had preceded us by a century and a half.

From this point we could follow the wake of John Murray's boat as he went ashore to buy fish at the open-air market. Just here it occurs to me (personal "me"—so do not hold this paper responsible) it occurs to me, if I had been in John Murray's place, the most important event in modern religious history would not have taken place, for, being a fisherman with all the limitations and some of the skill of that race of humans, instead of going ashore and wandering through the forests, trying to tree a member of the finny tribe, I should have baited a hook and in half an hour caught enough weakfish to stock an iceless refrigerator for the balance of the trip. In that case there might have been no Universalist Church, and then again there might have been, for I am rather long on Universalism myself!

But I believe in sticking close to historic fact—when it is convenient—so we (this editorial "we" again) hoisted anchor and, following the wake of John Murray's boat, beached our Front Porch at the mouth of Cedar Creek, and, leaving word with the owner of an auto tractor to haul our boat over-land to the Murray Grove House, we plunged into the forest and made our way along the path and the state road to the birthplace of Universalism, as *per* the big sign at the entrance.

Things have changed since, a little way down the road to the bay, Thomas Potter greeted the man he had so long and faithfully awaited. The old house was there, and fragments of the old church which he had built with his own hands, and set in contrast with the old meeting-house was the brick Memorial Church, and in contrast with the old home was the big modern hotel, and instead of the gathering of a few fisherman farmers from the neighborhood, there came a large company from all over the country, who came to tie up this different present with the different past and to receive something of the inspiration and incentive which, as long as the branch abides in the vine, years and even centuries can never kill.

But it was all so different from everything that was. That is the way of progress. It was a very different sort of man who stood in that old church on this year's Memorial Sunday—I doubt if John Murray would have approved. He certainly could not, if no change had gone on in him in all the years. But that is not conceivable, for "over there" he must have continued to grow, and it is not unlikely he is looking back upon us to say, "Well, those followers of mine are slowly coming along into the Kingdom of Universal Truth."

And we are. I have heard many memorial sermons in that place, but this preacher took for the keynote of his discourse that "memorials may be serious, even solemn and sacred, but they should never be sad;" they are the banners lifted, marking the steps along the way of human progress. Then came the communion service, which I am sure neither Potter nor Murray would have approved, at the close of which every one present took a flower with which to decorate the grave of Thomas Potter. Times have changed and religion, like everything else, has changed, and yet it was the same ideal we were following.

Then the next day came what we call the Young People's and Sunday School Institute, when we were to learn that the seed planted by the prophet and apostle of old was growing and becoming fruit of the same kind and yet different, something bigger and better. There stood before us a man of big mind and warm heart and large experience, who showed us the way to a new and larger and better Bible. Murray would not have understood his own namesake, and those of to-day who are camped way back there along the trail in the past century with closed heart and minds, do not understand, and cry out that the Bible is being destroyed, when it is only being re-discovered, re-revealed and re-created to meet the needs of to-day. Then came Youth and the Call of Youth to show the new and better way into the heart of the gospel and the heart of mankind.

It is a great experience going to Murray Grove, and I would that every one might have an aquatic or aerial or mundane Front Porch, to put them there for at least a few days each summer. For social conditions have changed as well as everything else. I don't know of any instance when Potter and Murray laughed, though I hope they did. I know if they had been there this year they must have laughed and been happy in the new and better way. The Good News Gospel gets hold of us all. Even the most solemn ministers became effervescent, laying aside their dignity for a time; old and young just let go and believed their faith that this is a good world with good people in it, and a good God over it. I was induced to suggest to one of the faculty of the Institute that no program of Sunday School work could be complete without a period devoted to "laughter as a vital factor in religious education." That may be heresy, but most heresy of to-day is the orthodoxy of to-morrow.

We are in a new age, and we older people do not understand youth and youth does not understand age in the time of transition. We went to the bathing pond, or "swimming hole," and what few were left of the aged were shocked because our youngsters, instead of jumping up and down in the water, wearing suits so big and heavy that even a whale could not swim in them, dressed for what they were going to do, and swam with freedom and joy and were exhilarated and made glad. It was different, to be sure, but it was better because adapted and sensible. Immodest? Perhaps, sometimes, but that is all a matter of custom. I remember one time when I was sailing along the west

coast of Central America, not in my Front Porch, but in a real steamer, we stopped in the harbor of a small city in the early morning in time to witness everybody, men, women and children, all tripping into the water together for the morning bath, not one with a stitch of clothing on, and yet no one thought of immodesty. And we are civilized; they were primitive. Times are changing; whether we are going backward or forward, we are going.

As I came into the living room of the hotel a young person challenged me to a duel of wits, and I accepted, and we fought. It was a glorious battle, and I am willing to call it a draw. But it was the new age, and, thank heaven, I was not too old to be in it. Had my opponent taken a club like a cave woman and whacked me over the head, and then run away, I might have thought there was some disrespect intended, but as it was I was challenged to fight with my own weapons. To battle with words and ideas may be like fencing with sticks, but it is more fun, and whether we win or lose the battle, we are sure to win a friend.

Young people have respect and have reverence for truth and God, and it is only the way of expressing these things that has changed. When it comes to the test, I have seen young people make sacrifices for others, especially for parents, quite as glorious as ever parents made for them.

We go to Murray Grove to honor Thomas Potter and John Murray for what they were and what they did, but to be like them, mentally, socially and religiously, is to dishonor their noble efforts in setting the world onward towards God. If as a Church we do not cherish the memory of them, our heroes, and preserve and beautify the place of our beginning, we are nothing but ingrates, knowing not gratitude and confessing to the world our unworthiness. We must gather there in great numbers; we must all join ourselves to this shrine by becoming members—whether we live in Alaska or Florida, Maine or Japan. We like this new age, but remember, it is rooted in the past; we like the strenuous joys of this rapid period, but no one ever jumped far whose feet were not planted on something solid.

There are those who with kindly intent say I am not old, and they are reasonably right, but any way I have not stopped growing—I could not and be a Universalist—and I like youth, and if there is any moiety of credit due me when my day is passed and the accounts made up, it will be that, whether successful or not, I have tried to help youth along the way to success in manhood and womanhood, believing that, whether through tears or laughter, they are bound to arrive if they give God half a chance to help them.

But I reckon—as we say down South—I am a few years older than when I was younger! To go to Murray Grove, so near to the parish of my younger days, is to meet the babies I baptized, the young people I married, now in maturity with children of their own, and to hear and feel the testimony that they love me as in those days which are gone, suggests that I have traveled a considerable distance, but when young people of to-day accept me still as one of 'em, I am disposed to think there is no such thing as time in a living life, any more than there is space for my Front Porch. It goes where I want it to go, and now I have but to whistle a call, and a troop of young people will rush to carry it down to the beach, and launch it on the bay. And I am sailing away for home all alone, yet never alone, for all over my Porch are crowded my friends with whom I have been sojourning who are going with me, and all around my magic craft, splashing the very water into laughter, is a group of mermaids who are working the miracle of going with me while staying at our Shrine for yet a little longer, then to scatter to their home places where they will help God to make the world a little better and happier.

F. A. B.

"Preaching in New York"

READERS of the *Universalist Leader* will be interested in a new book by Joseph Fort Newton on "Preaching in New York," which is to be published first serially in the *Atlantic Monthly*, and which begins in the September issue.

It is said so often, and by so many people who ought to know, that it must be true, that the publication of his "Preaching in London" did more to make him acquainted in New York than any other single thing. The *Atlantic Monthly* of course has a wide circulation among the most thoughtful people of the country, and the book itself since its appearance has had a good sale. It is not only delightful but useful. It is full of literary charm and it is rendering a service for international good-will both in England and America.

Now comes this new book, which is a surprise even to some of his close friends. He writes of it himself as follows:

> "The kindness with which the readers of the *Atlantic Monthly* received a few pages from a diary of preaching in London, has encouraged the writer to think that they may be willing to share some of his impressions and experiences of New York of which Americans know almost as little as they know of London. Returning from the City Temple in November, 1919, he began his work as minister of the Church of the Divine Paternity, New York, on the first Sunday in December; and the following diary, taking up the tale where the London diary left off, covers two years, made the more interesting by the new, strange and almost terrifying America which he discovered on his return.
>
> "The New York of to-day is unique, peculiar, puzzling, bewildering even to its own people—incredibly provincial for all its cosmopolitanism. . . . It is a vast far spreading human encampment of many races; a gigantic medley of wealth and want, of palaces of pleasure and hovels of poverty; an apocalypse of America at its brilliant best and worse; at once a problem, a prophecy, and a challenge."

In the opening chapter of the book we come home with Dr. Newton from England.

As he says good-by on November 14, 1919, he pays a tribute to the English which everybody who saw them during the war knows to be the sober truth:

"From the battle of the Somme, well-nigh four years gone by, until to-day, I have walked with them in the valley of shadow; and I know of what fiber they

are made. I have seen the soul of England—quiet, heroic, incredibly courageous, unconquerably cheery, its valor brightest when the day was darkest—and to the end of my days I shall walk more reverently because of that vision."

Big enough to appreciate bigness in the British, Dr. Newton is no Anglo-American. All his passion for America, the land of Lincoln, bursts out every little while. As the great vessel approached the coast, homeward bound, "the very air was different, as if the spirit of home had run out to meet us on a lonely sea."

He felt what most of us feel but do not always express, "the wonderland of the city, rising sheer from the level of the water, half-fantastic in its airy lightness, like a range of fairy mountains—only the sky line was broken with more precision than in the wild architecture of nature."

Few sights on this continent are more impressive than New York rising out of the fog in the morning, or sinking slowly into the shadows at night, as one journeys up and down the bay.

Not only is there much beautiful description in these opening pages of the New York diary, but keen analysis of men and things, interesting anecdote, and sympathy for and appreciation of other strong men, like John Kelman, at that time just beginning his work in New York.

And he bravely and frankly states a truth which has startled many another man who has kept still about it—"the wild shuddering fear, half hysterical in its panic," which swept America after the war and which went some distance on its attack on free speech.

"It is the war-mind gone mad, running down Reds as of old men hunted witches; but what strikes one is the absurdity of it all—like calling out the heavy artillery to bombard mosquitoes. . . If there is evil propaganda among us surely it is to be met by propaganda of the right kind. America has more to fear from the blind rage of mob-mindedness than from all the agitators. No one can really injure America but Americans; and they are in a fair way to do it by a terror-stricken intolerance to-day, followed by indifferent neglect to-morrow. Only about half of our people ever vote."

Naturally we turn first in any journal or magazine to what concerns us more directly. We read first what we know about most. Many of us, therefore, are keen to read the entry of Jan. 25, 1920, where he speaks of his "Recognition Service" at the Church of the Divine Paternity, of the Old Broadway Church of this society, where Thackeray delivered his lectures on the "English Humorists," and of the "genius" of Edwin Chapin, "who glorified the pulpit and whose eloquence made the church a forum of liberty in the anti-slavery agitation, a shrine of patriotism during the Civil War, and an altar of faith until his death in 1880. Eaton and Hall each added a dimension to its history and its power."

Nothing in description could be more nearly perfect than his description of the beautiful building in which this society now worships, from the Magdalen College tower to the Whitfield Memorial Organ "with its myriad tones and echoes, a symbol of the faith of the church, as if foretelling the triumph of a Divine Love which shall yet woo every wandering human tone into one sovereign Harmony—a time beyond time, when the nameless pathos which haunts all earthly music whatsoever shall be heard no more."

Fifty of the leading ministers of New York, representing all denominations, "instigated by Dr. Frederick Lynch," gave him a dinner; he ran upon Edwin Markham at the club; he heard Harry Emerson Fosdick speak at a Lincoln night; he went over to preach for the first time in old Plymouth Church—the church of Beecher, who also had an English ministry in war time; he attended a Free Thinkers Society, and he saw Drinkwater's Lincoln played; he went to the Broadway Tabernacle to hear Dr. Jefferson and to the Ethical Culture Society to hear Felix Adler; he heard some one on the "Subconscious Mind" and he heard Elihu Root on the League of Nations.

The diary gets the impression of all these things while they are fresh—the vivid description, the shrewd comment, the flashing wit, the constant seeking for the complete and rounded truth.

Dr. Newton has found here a medium of expression where he is a master, where he has perfect freedom, where he can emphasize his strongest convictions and where he can be sure that what he writes will be read by great numbers and exert a powerful influence.

In it all we realize that it is "the Divine Conscious" and not merely the sub-conscious, "of which we must lay hold if we are to live in the glory of the lighted mind."

J. V. S.

The Symbolism of the Cross

The Rev. Harry F. Shook

FOR centuries the cross has been regarded as the symbol of sacrifice, the Christian life has been thought of as the sacrificial life. If we think of this subject for a few minutes perhaps we can agree that the Cross has a deeper significance.

One of the reasons for the rise of the idea of sacrifice in the Christian Church was the belief formerly held that Christ was the Lamb of God offered for the sins of the world, that he was an innocent sacrifice offered to propitiate an offended God, so that the guilty could find forgiveness. According to this view the life and death of the Christ were in fulfillment of a long-predetermined mission and part of a divine scheme of salvation, in which Jesus had no part but to allow himself to be offered up.

To people of modern days, who have no background of the sacrifices common to the early Hebrews, and who have an entirely different thought of the nature of God, this old idea of sacrifice is not acceptable. Nor does the modern mind readily assent to the traditional "vicarious suffering" of Jesus. We of to-day want to believe in the justice and morality of the universal order, and we therefore reject the proposition that the suffering of one can atone for another's wrong-doing. Surely the price of sin is involved in the transgression

itself, and no man can do less than his best without paying for it in the nobility and strength of his own character.

But some one may say that we can not get away from the fact that the Cross involved suffering. I agree. But vicarious suffering or sacrifice means pain or loss that is substitutional, or in stead of, and it is the old thought of vicariousness that I am seeking to eliminate, rather than the idea of suffering. What kind of suffering does the Cross stand for, then? First of all, it is the suffering of sensitiveness and sympathy. No man can truly count himself a follower of the Christ until he is sensitive to and sympathetic with the sufferings of humankind. That was one of the first characteristics of the suffering of Jesus, and should be true of all Christians.

In the second place, the Cross signifies co-operative suffering. I may not suffer altogether in the place of another, but I may be so sensitive to his pain that I suffer with him, and our bearing together his heavy burdens helps to bring peace to his soul, and to mine. Thus it will be seen that the Cross reveals contributive suffering—our willingness to understand and to join in the unpleasant consequences of another's selfishness or shortcomings, contributes to his elevation to higher and better living. Further, this interpretation of Calvary suggests that the noblest suffering is corrective, that it is fruitful of desired helpful results.

Thus we may see that the Cross is no longer to be thought of as the symbol of vicarious suffering, but rather as the expression of sympathetic, co-operative, contributive, and corrective suffering.

How does this idea of the constructiveness of the suffering of Jesus affect the idea of sacrifice associated with his name? Surely all will agree that we honor Jesus because he went the full way of the Cross. If he had not paid the full price, he would not now have "the name that is above every name." All the power and glory which are his came because of the Cross. Then, in the highest spiritual sense, the Cross brought inestimable gain to him and to his message, and it can not be considered as an emblem of sacrifice. Rather, it is the symbol of investment. Jesus' life and death are not to be thought of so much in the light of what he gave up, or lost, as in view of what he put in, or gained.

This interpretation takes into account the purpose of Jesus. It allows consideration of his thought about his surroundings, and his perception of the needs of the people among whom he lived. It brings to the attention of the devout follower the strength of conviction of the Master, and his patience and faith. Instead of being a foreordained instrument moved by the hand of an Invisible Deity in a peculiar manner for an isolated atonement, we behold this Man of Galilee coming into consciousness as the Son of God and adhering to his chosen course of serving his fellow-creatures, even through misunderstanding, abuse, and the ignominy of the death of the Cross. And we see him doing this because of his sublime faith in his Father and our Father, and his confidence in succeeding generations of men.

Jesus, then, did not sacrifice himself. He invested himself. And we ought to invest ourselves. In an earlier day the Christian was known by his restraints and by what he did not engage in. For example, it is still within the memory of many when the good church member was not supposed to dance, or play cards, or go to the theater. Restraint and repression were the marks of the pious. All of that was consistent with the idea of Christianity as sacrificial. But however much we ourselves may gain in love for a cause by making sacrifices for it, the fact remains that the cause itself is advanced only as we put something into it—as we invest of ourselves in its progress. Thus the Christian is more properly known by the intelligence, effort, and general support he puts into the cause of the Christ.

There is a verse in the Gospel of Matthew—the 24th verse of chapter 16—which reads: "Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me." Perhaps this passage has been in the minds of some readers, and they are unconvinced. If you will permit me, I shall endeavor to explain the consistency of this passage with the idea of self-investment. Suppose a man has determined upon a form of service in which he will invest himself, and then other forms of expression are suggested to him, and he hesitates, or divides his energies; he is then failing to heed these words of the Master. The real intent of this passage is to urge upon us concentration and persistence.

The conclusion of the whole matter is that the Christian faith is something fundamentally positive and affirmative, rather than something negative. It is true, without doubt, that "hewing to the line" of self-investment will sometimes require self-denial, or perhaps even a measure of sacrifice, but this is not the major element. The large and significant part of it is that if we invest properly, the gain is sure to follow. Christian people are interested primarily in that personal and social state termed the "Kingdom of God," which is to be advanced only as earnest men and women intelligently give of themselves to its progress.

This interpretation of the significance of the Cross as being self-investment is in harmony with the verse which follows that quoted above: "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it."

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Frog under the Bridge

ONCE upon a time there was a Frog, who lived in a Nice, Dark, Damp House at the end of a Brook where it came forth from the Lake. For there had been a place where they raised Cranberries, and they led the water forth in its season and flooded the Cranberry Meadow. But that was in the days of yore, for the Cranberry Meadow hath no more Cranberries. And the Frog had a Nice, Dark, Damp House, under a Bridge, with the Lake at one end and the Little Brook at the other, and on the sides were planks.

And I came unto this place in the Good Old Summer Time, and I beheld and said, That little Brook is All to the Good, for a Spring feedeth it, and the water floweth; but the Dam is old and the Planks

are Decayed, and the place Leaketh, and maketh Pools where mosquitoes may breed. Go too, now, we will tear out the old Bridge, and fill in the Flume with Gravel, and wall it in with Stones.

And this Closed one chapter in the Cranberry Industry of our great nation.

Now the men who worked for me pulled away a Plank. And the Frog was in Terror. For he said, The Roof of mine House is broken up, and the Sky is about to fall in upon me.

And they tore off another Plank, and the Frog was in More Terror. And the Sun looked in, and there was nothing hid from the heat thereof. And they tore off some more Plank.

Then began they to shovel in the Gravel; for they said, Behold, we have torn away the supports, and the Water presseth hard against the Planks at the end; and if it once shall get started through here, we shall not be able to stop it; therefore must we shovel hard. And they cast Gravel in on the right side, and the Frog jumped to the left side. And they cast Gravel in on the left side, and he jumped back to the right side. And they cast more Gravel in on the right side, and he tried to climb up the Planks at the end toward the Lake. And his eyes bulged out, and his heart beat so hard that his sides shook.

And I spake unto the men, saying, Stop, and let one of you climb down and cause that Frog to jump out toward the Brook; for what profit shall it be to us to hurt one of God's creatures?

And when the man jumped down, then was the Frog more terrified than ever; and he jumped several ways at once. But in spite of himself he jumped out into the Brook, and there he was safe.

Now the men shoveled in many loads of Gravel and filled up that House that had been the Frog's. But he found another House in the Brook, where he could sit on a Nice Slippery Stone, with water up to his Neck. And he said Honk, Honk, Honk, which is Frog language, and meaneth, This is a good old world.

And I thought of the many and startling changes that come in this world to Frogs and philosophers, and I resolved to be as brave as the Frog.

* * *

MISSIONARY EDUCATION

Miss Earle's Report to the Sunday School Convention at Worcester

If I were permitted to say but one word as my message to this Convention concerning Missionary Education, it would be this:

Let us approach the problems of Missionary Education from the standpoint of character.

In our Sunday schools, we are trying to train young people in the broad vision which is the essence of Universalism. That is why we want our girls and boys to know something about that wonderful movement which has recognized every race of men as brethren and gone out to save them from ignorance and fear. We want, also, to arouse in our Sunday school members a desire to share in the great missionary task.

Let me repeat: Our first desire is to create a type of young people who are truly universal in thought and interest and purpose. As a help to that end, we ask our schools to take missionary offerings. But the offerings are a means, *never the end.* When a prosperous Sunday school votes a large sum to assist missions at its Teachers' Meeting, while the children know nothing about it, or when some individual makes a generous gift in the name of the school, it looks well in the reports and it helps the cause, but *it is not missionary education.* When our boys and girls learn to know about Japan and Suffolk and, *because they are interested,* fill the envelopes for the annual offering, then it is missionary education.

Slowly but surely our schools are seeing this viewpoint. The past year, about one-fourth of our schools have reported giving missionary instruction. A larger proportion, about one-third, have contributed to the support of the Sunday School Missionary. The money received at Headquarters is the thermometer by which we measure missionary zeal. Yet, as has already been suggested, the thermometer may be artificially raised. What we really honor in our hearts is the spontaneous offerings which come out of real knowledge and interest among our members. Although we have no way of knowing which gifts are the children's own, given because they love to give, we can not too many times repeat that such giving is the goal of our endeavor.

Now what about the year to come? Our missionary offerings now fall under a comprehensive plan:

1. An International Missionary Offering on or near All Souls' Sunday.
2. A Philanthropic Offering at Christmas.
3. An American Missionary Offering on or near Lincoln's birthday.

This gives the clue to our choice of missionary lessons. They too, should fall into three divisions:

1. A series of lessons about Japan in the fall.
2. Some use of the Near East material in December.
3. A series of lessons about the negro directly after the New Year.

The time for these lessons may be found in the opening service or in the class period. Frequent brief suggestions are more valuable than one long program.

Materials for each series will be sent from Headquarters from time to time. The *Universalist Leader* often contains appropriate material. No missionary worker can safely fail to read the *Leader* and to save the material as it appears. It is the planning what to use and when that takes the time, not the lesson itself. That is why we ask our schools to appoint a missionary superintendent or committee who will plan the work.

Here is a suggested series of lessons:

First series: Five Sundays, beginning Oct. 8.

Place a large map of Japan and some interesting pictures in the schoolroom. A small map of Japan with our own stations marked may be secured from the General Sunday School Association. This map may be enlarged by some member of the school. Attractive pictures may be found in the *Geographic Magazine,* in *Asia* and from other sources. Pictures of our own workers and building may be collected from the *Leader* and from various leaflets of the General Sunday School Association and the Woman's National Missionary Association.

First Sunday: Tell briefly some of the interesting characteristics of Japan.

Second Sunday: Name our Sunday School Missionary and offer a prayer for her and her work.

Third Sunday: Tell a story about the work done at Shizuoka the past year. (The General Sunday School Association will furnish material.)

Fourth Sunday: Sing a missionary hymn, making some application of its sentiment. *E. g.* Select the hymn, "I love to tell the story," and before singing it let the superintendent say something like this: "Did you ever think what it would be like to tell the story of Jesus Christ to some one who had never heard it before? Suppose it was one who had never known anything about a God who loves us and who sent His son to teach us. If we told the story well, do you not think it would make a great impression? That is just the chance our Sunday School Missionary may have any day. As we sing this hymn, let us imagine what its words must mean to Miss Kirk."

Fifth Sunday: Tell the story of Murata, who fished the Bible out of the sea, or of Neesima, who sold his beloved sword to buy a New Testament, and then say that we have sent our mis-

sionary to Japan to make it easy for people to learn all the Bible teaches. (Material may be obtained from the General Sunday School Association.) Distribute envelopes for the offering and announce that it will be received the next Sunday. "Since we can not go to these beautiful things we will give all we can to help others to go."

This is only a suggestion. Any worker can make a better series if he will study the needs of his own school.

Second Series: During December, make good use of the Near East material. Make it clear why we continue—to finish what we began when we saved the orphans three years ago. They are not self-supporting yet.

Third Series: Five Sundays beginning Jan. 14, 1923.

Follow a plan similar to the one suggested for the first series. The General Sunday School Association will publish a new leaflet about January 1. Material for good stories may be found in "The Magic Box" and "The Vanguard of a Race," both of which may be obtained from the Universalist Publishing House. We urge our workers to connect our work at Suffolk with the larger aspects of the negro problem. Teach that we support the school as a contribution to an important task, not merely because it is a Universalist school.

These suggestions offer a minimum. The school alive to the real meaning of missionary education will do much more. Missionary stories may be introduced at any time during the year, Missionary applications may be made of many of the regular lessons. Promote discussion in older classes as well as an interest in the stories among the children.

And now, dear friends, I close as I began. Do all this work from the standpoint of character. We are not raising money. We are raising girls and boys who will have the broad vision and universal sympathies.

* * *

VERMONT AND QUEBEC CONVENTIONS

The Rev. George F. Fortier

Young People's Christian Union

The annual session of the Young People's Christian Union of Vermont and Province of Quebec opened in the Universalist church at Springfield, Vt., on Monday, Sept. 4, at 2.30 p. m., President Earl B. Smith of Rutland in the chair. Miss Inez Watkins of Woodstock was chosen sessional secretary. The president reviewed the work of the year and outlined plans for the future. The afternoon was devoted to institute work under the direction of President Smith.

At 6 p. m., the young people and their friends to the number of ninety gathered for the annual banquet served by the ladies of the Springfield parish. The tables were especially attractive in their completely new china and silver, used upon this occasion for the first time. The Rev. R. F. Johonnot, D. D., of Bellows Falls asked the blessing. At the close of the banquet the Unions of Brattleboro, Bellows Falls, Chester, Springfield, Woodstock, St. Johnsbury and Rutland made their presence known by their local yells and the affair came to a close by the giving of the Vermont and Provincial yell by the combined Unions present. It was not a quiet affair.

The evening session opened with a praise service in charge of the Rev. H. T. Kearns of Bridgeport, Conn. Prayer was offered by the Rev. A. J. Torsleff of Bangor, Maine. The music was in charge of the choir of the local church. An innovation was the introduction of a business session into the evening which made it possible for the many young people who were able to attend the evening session only to take part in the affairs of the organization. The Department of the Legion of the Cross, Miss Grace Cooper, superintendent, reported seventy-six members with funds raised of $100.26, a gain of 25 per cent for the year. Department of *Onward*, Earl Heath, superintendent, reported a ten per cent gain in circulation. Department of Missionary Education, Eric Ayer, superintendent, reported a distinct gain and that from the time the work was undertaken by the present superintendent, the number of Unions carrying on this work had increased from one to eight. The report of the treasurer, Vern H. Winchester, showed receipts of $296.95 and expenditures of $216.21.

The keynote address was delivered by the Rev. George H. Welch of Springfield, who urged the young people to an increased loyalty and a larger consciousness of their responsibility as a part of the great scheme of salvation by character.

The Rev. George F. Fortier, Field Agent, made the annual call for funds for work in the home field and pledges amounting to nearly one hundred dollars were received.

The Nominating Committee reported that it would offer the following names for consideration by the Convention at special assignment on Tuesday morning: President, Earl B. Smith of Rutland; vice-president, Clarence I. Wiley of Bellows Falls; secretary, Miss Elizabeth Walker of Rutland; treasurer, Vern H. Winchester of Brattleboro; trustees, R. L. Davison of Barre, Miss Ruth Sargent of Brattleboro, Rev. W. A. Cate of Woodstock. Field Agent, Rev. George F. Fortier.

The services opened on Tuesday morning with the sunrise consecration meeting at 6. The young people had intended to meet on Mount Ararat which, it may not be generally known, is located in Springfield. The president of the parish assures us that the remains of the Ark are still to be seen. However, the delegation of twenty-five loyal young people never reached Mount Ararat, but convened on "Pudden Hill" instead. It was a glorious morning and an inspiring service led by Miss Doris Griffith of Springfield.

The business session opened at 9.30. Committee on Resolutions reported as follows: Acknowledgment of the entertainment of local parish; reaffirming loyalty to the policies of the National Union; appreciation of Field Agent's co-operation; greetings to the Rev. Clifford Stetson, to Mrs. Stetson and to Ruth Stetson, just entering upon the new field of work in Japan. Committee on Recommendations reported the following: That goals for the year's work be definitely outlined and that local Unions be supplied with printed list; that State Board endeavor to make personal visitation on every local Union; that State and Provincial Union be represented at all general gatherings and as large an appropriation as possible be made for this purpose; that as many local Unions as possible be reached through district rallies and institutes; that State and Provincial Board co-operate with other Boards in arrangement of "New England Get Together," that another "Whirlwind Tour" be planned; that a definite home missionary policy be planned for the year; that recommendations and resolutions be printed for distribution among all Unioners.

The Rev. Stanley Manning, Director of Young People's Work, then delivered his annual address.

The election of officers as nominated by the Committee than took place.

The Committee on Credentials reported forty delegates present and eight Unions represented.

Meeting of Women's Missionary Association

The twenty-eighth annual meeting of the Women's Universalist Missionary Association was held Tuesday afternoon, Sept. 5, with Mrs. George F. Fortier, president, of Morrisville, in the chair. The session opened with the singing of a hymn, followed by Scripture Reading and Prayer by the Rev. H. S. Mitchell of Burlington.

The treasurer's report showed receipts of $745.60 and expenditures of $715.26. The Permanent Fund is now $2,481.07. Reports were received from the local Circles, showing earnest work and real activity in all departments.

The address of the president, Mrs. Fortier, was given in her usual clear and comprehensive manner. While the policy of the Association has been conservative, real consecration and consistent endeavor have placed the organization on a firm spiritual and financial basis. Mrs. Fortier in closing urged an even closer co-operation between local and state officers.

Miss Susan M. Andrews of Boston, Field Secretary of the Woman's National Missionary Association, was the next speaker. Miss Andrews devoted her time particularly during the after-

noon to the specific helps for the making of a successful local organization.

The Rev. Harry L. Canfield of North Carolina gave a vivid description of his work in that region.

After reports of committees, the Committee on Nominations presented their list of nominees. The election resulted as follows: President, Mrs. George F. Fortier, Morrisville; vice-president, Mrs. E. H. Akley, Brattleboro; secretary, Mrs. R. F. Johonnot, Bellows Falls; treasurer, Miss Rena A. Paul, Granville; N. Y.; trustees, Mrs. G. B. Williams, Williamsville, Miss Carrie Wheelock, Barre, Mrs. E. C. Bradbury, Springfield. The Convention then adjourned.

The evening speaking program was devoted to the interests of the Woman's Missionary Association, the speakers being Miss Susan Andrews, who spoke on the work of the national organization, and the Rev. John S. Lowe, D. D., General Superintendent, who spoke on "The Genius of Our Faith and the Challenge of the Hour." A Missionary offering of $32.58 was received.

Universalist Convention of Vermont and Province of Quebec

The annual session of the Universalist Convention of Vermont and Province of Quebec opened on Tuesday evening, Sept. 5, President George C. Felch of St. Johnsbury in the chair. Address of welcome was given by the Rev. George H. Welch of Springfield. President Felch responded, then giving his annual address upon "Some Mistakes of Universalists and Their Remedy"—a strong appeal for the restoration of denominational preaching, not in the spirit of controversy but for the uplift and education of those who do not know our faith and the further inspiration to living of those who are its followerers. After the appointment of the sessional committees, the meeting was turned over to the Women's Missionary Association as reported above.

On Wednesday morning the main business of the Convention was opened, all business being transacted on Wednesday as ordered by the previous session. The Fellowship Committee reported a preaching force of thirty-two, two inactive by reason of age or illness, two in fellowship by affiliation through holding pastorates of federated churches, four clerical licentiates and four lay licentiates. Lay licenses have been granted to Richard Billings of Woodstock, George P. Lovell of Bellows Falls and James B. Estee of Montpelier. The treasurer's report showed receipts of $8,968.41 and expenditures of $8,892.41, with an additional balance of $102 received too late for entry but received from this year's quotas. The Trust Funds are now $17,914.76 and Permanent Funds $23,100. Additional Trust Funds amounting to $22,000 were received during the year and await the acceptance of this session. The Superintendent's report showed that six parishes had been vacated during the year and that ten resident pastors had been settled, that summer preaching had been provided for ten parishes, two of which are now entering the permanent list. The Murray Lectureship Tour has been carried through, an extensive trip of the General Sunday School Association has been handled and several Association Meetings had been planned by the Superintendent. Several funds had been received in trust during the year. The West Derby church building had been rented with option of purchase to the Christian Scientists. The Superintendent had followed the instructions of last year's session and offered a new plan for the meeting of the annual session. Several recommendations were made for the consideration of the Convention.

The Convention then paused in its business session to listen to the occasional sermon, by Rev. E. P. Wood of All Souls Church (federated) of Brattleboro. The annual communion service of the Convention Church followed, with Convention pastor Rev. George F. Fortier at the table, assisted by Deacons Cutler and Perry of the local church and Deacons Paul and Felch of the Convention Church.

At the afternoon business session recommendations were adopted: That the matter of placing the relics of the Hosea Ballou Church Building be left to Rev. W. H. Skeels and the people of the Barnard Parish with power to act; that it is inadvisable at the present time to adopt a new plan for the holding of Convention sessions; that a definite Home Missionary policy be adopted and carried through the present year; urging the continued moral and financial support of Goddard Seminary and endorsing the appointment of the Superintendent as Field Agent of this institution. The Committee on Resolutions reported: A strong resolution against the permission of gambling in any form at state or county fairs, commending Governor Hartness for stand taken in this connection and instructing the Secretary to send copies of resolutions to the Governor and to all state papers; urging the revival of doctrinal preaching by our clergymen; in memory of A. Lee Cady, Wallace Campbell, Mr. and Mrs. Carlton Felch and the Rev. Stanford Mitchell, who have passed away during the present year; calling upon all officers of the law to increase their efforts to enforce the laws prohibiting the manufacture and sale of intoxicating liquors and pledging support to all engaged in enforcing the National Prohibitory Laws; appreciation of the hospitality of the Springfield parish and of the co-operation of the other churches in Springfield, including the Roman Catholic, in the entertainment of this Convention.

The Convention then listened to an address by the Rev. H. Sumner Mitchell, pastor of the Unitarian Church at Burlington.

The following officers were elected: President, George C. Felch, St. Johnsbury; vice-president, Ferris R. Vaughan, Brattleboro; secretary, George F. Fortier, Morrisville; treasurer, R. L. Richmond, Rutland; trustee for three years, Elmer E. Paul, Wells; preacher of the occasional sermon, Rev. W. H. Skeels, Barre. Fellowship Committee, Rev. George F. Fortier, Morrisville, Rev. R. F. Johonnot, D. D., Bellows Falls, Rev. W. C. Harvey, Bethel, R. L. Richmond, Rutland, A. C. Ayer, Lennoxville, P. Q. Place of next Convention, Woodstock.

The Rev. E. Q. S. Osgood, pastor emeritus of All Souls Church of Brattleboro, was chosen an honorary member of the Convention.

The time of the next Convention was left to the discretion of the Executive Board. The Convention then adjourned.

On Wednesday evening was held a mass meeting. The speakers were the Rev. George D. Walker, D. D., Superintendent of Universalist Churches for New York, and the Rev. George E. Huntley, D. D., president of the General Sunday School Association. During the evening a call for plans to put in effect the vote of the Convention that a definite missionary policy should be adopted for the home field was made and an offering of $134.50 was received.

Sunday School Association

The second annual session of the Sunday School Association of Vermont and Province of Quebec opened on Thursday morning, Sept. 7, at nine o'clock. In the absence of other officers, the secretary presided. The reports of the work of the year were offered and accepted. Officers elected were: President, M. C. Lovell, of Springfield, vice-president, Mrs. Leon I. Leader, Brattleboro; secretary and treasurer, George F. Fortier, Morrisville; trustees, Miss Nancy Darling, Hartland, Rev. W. A. Cate, Woodstock, Rev. W. H. Skeels, Barre. Delegate to State Sunday School Convention, Rev. W. H. Skeels. The meeting was then turned over to Dr. Huntley, who conducted an extensive institute of Sunday school methods. The Convention then adjourned.

Sidelights

For the first time in the memory of those present delegates to the Convention were entertained at the rectory of the Roman Catholic Church.

There were exactly thirty-seven public references to the fact that Miss Susan Andrews, field secretary of the National Missionary Association, appeared upon the program as Miss Susan Bishop. As it is the only mistake the Secretary of the Convention has ever made, it seems as if there might have been less comment.

Mr. W. H. Gladding, retiring from the Fellowship Committee at this session, closed an official career as trustee, treasurer or member of the Fellowship Committee extending over a period of more than twenty-five years.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

A NOBLE LIFE

Wouldst shape a noble life? Then cast
No backward glance toward the past;
And though somewhat were lost and gone,
Yet do thou act as one new born;
What each day needs, that shalt thou ask;
Each day will set the proper task.
Give others' work just share of praise,
Not of thine own the merits raise;
Beware no fellow-man thou hate,
And so in God's hand leave thy fate.

Goethe.

THE HUCKLEBERRY MAN

WHEN Esther was five years old she was big enough at last to go huckleberrying with her sisters, Lydia, Marjorie and Beatrice. Mother tied Esther's blue sunbonnet on over her curls and gave her a little pail that was just the right size for her.

The four little girls went down the road, across the bridge and through the field. As Esther trotted along in the dust she felt very grown up. But she was a little afraid of the young grasshoppers that kept leaping up, and she was rather glad when the huckleberry field came in view.

The field was full of low bushes thick with huckleberries.

Lydia selected a spot near the fence line. "Here is a good place for you to pick, Esther," she said. "There aren't any dogberries growing right here, and you won't pick anything poisonous." She looked very wise and experienced.

The girls scattered, and soon there was no sound to be heard but the soft *ping-ping* of berries on the bottom of tin pails.

Over in her corner Esther looked very solemn under her sunbonnet. She chose a big berry and picking it carefully with forefinger and thumb, put it gently into her little pail. It rolled about musically while she looked for another berry worthy to follow it.

The older girls felt that there was much to teach their young sister about huckleberrying.

"Watch out for the hornets, Esther," Beatrice called after a while.

"Yes, I will, Beatrice," answered Esther.

"There are holes and ridges in this field," Marjorie added. "Don't you stub your toe and spill all your berries."

"No, I won't, Marjorie," Esther answered.

From another corner Lydia called, "There's a rock under a shady tree on the other side of the field. You can sit there and rest when you get tired."

"All right, Lydia," came Esther's little treble voice. "Perhaps I'll go over right now and sit on that rock."

"Oh, no, you must fill your pail first," said practical Lydia.

"How full is yours?" called Esther as she glanced with pride at three berries that were rolling round in her own pail.

"I have the bottom of my pail covered," Lydia boasted.

After that there was silence again. The *ping-pinging* had stopped, now, except for a little sound now and then from Esther's corner. The sun was hot, and the cheeks of the smallest berry picker were very red. She could still see the bottom of her pail; it seemed a long, long distance to the top.

With a short sigh she sat down on the ground in the shade of a tall bush. "Huckleberrying is hard," she said.

After a while she took the largest berry from her pail and stuck it absent-mindedly on the end of a sharp little stick.

"Why, that looks exactly like a man's head on a man's neck," she said brightly. "I think I'll make the whole man."

She took out two more berries and put them on the stick. Then she pushed a little twig through the middle berry and put more berries on for arms. Next she made two legs.

"What a nice huckleberry man!" she said in a pleased voice. "I'm going to eat him, that's what I'm going to do."

But an instant later she changed her mind. "No," she said gayly, "I'll eat some other berries and take this fine man home to my mother. She will like him better than she'd like a whole pail of berries, I suppose."

When it was time to go home Lydia and Marjorie and Beatrice had their pails brimful. "Come on, Esther," they called. "Have you filled your pail?"

Esther looked down; there was a single lonely huckleberry in her tiny pail.

"No," she answered clearly.

"Well, you must come on home anyway," Lydia said a little crossly.

"I'm coming," said Esther. But as she followed her sisters down the road she kept her hand over the top of her pail.

"I suppose she has about half a pailful," Marjorie said.

Mother was delighted with the big lot of berries that the girls brought back. She held a large pan ready, and Beatrice, Marjorie and Lydia went up in turn and poured their berries into it. Esther was last in line, very hot and red-faced, with her bonnet pushed back.

"And how many has Esther brought?" mother asked with a smile.

Esther tenderly lifted out the huckleberry man and put him in her mother's hand. "For you," she said with a broad smile. Then she took out the single lonely berry and laid it in the pan. Her teeth were black with huckleberry stain and her cheeks were crimson, she looked very funny.

Mother admired the huckleberry man, and Esther cast proud looks at her sisters.

"But next time you must fill your pail, you know," Lydia said.

"Yes, next time I will fill my pail," little Esther replied.—*Harriet L. Clark, in Youth's Companion.*

* * *

THE TRAMPER

I'd rather have two strong legs
  And feet that love to tramp
Than all the fancy motor-cars
  That snort and rush and ramp.
Ho, for a little winding lane,
  Or path between the trees!
The hilly hike, the rocky pike—
  I own the way to these!

I'd rather have two sharp eyes
  With an eager brain behind 'em
Than own a library of Facts
  With a card index to find 'em.
What fun to comb the secret nooks
  For nature's mysteries!
The ways of creatures, moods of flowers—
  I have the key to these.

I'd rather have a hungry mouth
  To munch a crust with zest
Than mope with jaded appetite
  Before a groaning feast.
A frying-pan beside the brook,
  A rich smell in the breeze,
An apple, and a sizzling trout—
  I know the joy of these!

Abbie Farwell Brown, in Christian Endeavor World.

* * *

NEEDED, AN INTERPRETER

All that I wanted, writes a contributor, was a spool of white thread. So, although it was my first morning in old Oxford, I set forth on my quest. A person should have no difficulty in a place where his own language is spoken. Certainly not!

Nearing the business district, I stopped a bright-faced boy and asked him where I would find the nearest dry-goods store.

"Dry-goods store? Store, ma'am? What now would you wish to store?"

"Shop, I mean," I said, correcting my mistake hastily. "Dry-goods shop."

"Dry goods? What would dry goods be, ma'am?"

"Why, cloth, of course, and things of that kind. Goods, you know."

"Oh, cloth! You would be wanting a draper's shop. Turn to your right at yon corner, and there'll be a draper's."

Thanking him, I went on and entered the draper's shop, which at first glance appeared for all the world like a dry-goods store. I asked for a spool of white thread.

"Thread? Very sorry, madam, but this is a draper's, and thread can be had only at a haberdasher's."

"But isn't a haberdasher a person who deals in men's furnishings?"

"Not in the least, madam. It is a shop of pins, needles, buttons, thread and the like. There is one a bit of a way on."

I found the haberdasher's shop, which was merely a notion store. Sure of my ground at last, I asked a rosy English girl for a spool of white thread. She fetched a ladder and climbed to the highest shelf, where after some rummaging she found a ball of cord!

"Oh, no," I protested; "I want thread."

"Certainly, ma'am, this is thread."

"Help!" I almost cried. Then I patiently explained: "What I want is—is something with which to mend, to sew a shirt waist."

"Shirt waist? Shirt waist?" The girl pondered.

I pointed desperately to the shirt waist that I was wearing.

"Oh, blouse," she cried. "Perhaps what you wish is a reel of cotton."

Thereupon she produced, joy be, my coveted spool of thread!—*Youth's Companion.*

* * *

NAMES

In an age when everything is regulated by law it seems strange that no one has yet thought of appointing a commission to superintend the naming of children. Names seem to be a mere matter of whim and casual fancy. Yet just think that you are attaching to a soul a stamp that is to cling to it in its whole progress through the world, that may never be got rid of, that with time becomes really an integral part of the man or woman, and in a sense the most important part, since it is what comes first to the ears of strangers and carries with it a vague significance that can never quite be shaken off!

Great imaginative writers have often been impressed with the singular influence and almost fatality of names. In the strange, wandering, fascinating novel of Sterne the hero is intended to receive the name of Trismegistus, which, little as it appeals to us, is supposed to be peculiarly fortunate. Instead, he is called Tristram, an appellation of dire infelicity and one that brings a long succession of semi-humorous woes.

In practical life, also, what odd and almost incredible collocations of sounds occur to form a human name, and what strange incompatibility there is at times between a man's name and his occupation in life! Thus, a faithful and distinguished soldier of the Civil War had the family name of Coward, and to make the concatenation perfect his parents, with all the alphabet to choose from, made his first initial A.

But, apart from such violent and exceptional instances, we all know that there is a slight yet pervasive and enduring suggestiveness in names. Some flow with ease and grace and aptness, so that we like to speak them and hear them and dwell upon them. Others are so accented, so fraught with sharp consonants and heavy vowels, that the very sound of them is oppressive. Of course association affects and overcomes all those things, but they do count and a little steady pressure tells in a long life.

If you have a child to christen, do not pick the first fantastic name that strikes you, nor yet fasten upon a harmless infant some ugly Biblical curiosity because it happened to belong to your grandfather, but stop and think whether the name you choose is one you yourself would like to carry for seventy-five years.—*Youth's Companion.*

* * *

PHRASES INTERPRETED

The most truthful of us do not always say exactly what we mean. There are phrases and idioms that are used in a purely symbolical sense, although we use them so often as to be unaware of the fact. For example:

"Two or three" always means at least three, or three and upward. "One or two" seldom if ever means one.

"In a minute" means anywhere from five to fifty minutes.

"That reminds me of a story" means: "Now you keep quiet while I tell my joke."

"I hold no brief for" means: "I am now going to defend—"

"While I do not wish to appear critical" means: "But I am going to have my say out anyhow."

"Of course it's no business of mine" means: "I am simply devoured with curiosity."

"My conduct calls for no apology and needs no explanation" is the usual introduction for an apology or an explanation.

"No one could possibly have mistaken my meaning" is what we say when some one has mistaken it.—*Independent.*

* * *

Man is not put into the world as a music-box, mechanically set with a certain fixed number of tunes, but as a violin with infinite possibilities.—*William George Jordan.*

Young People's Christian Union

THE DIRECTOR'S DATES

Sept. 17, Stockton, Ill.

Sept. 25, Maine Y. P. C. U. Convention, Auburn.

Oct. 7, Indiana Y. P. C. U. Convention, Oaklandon.

Oct. 8, Illinois Y. P. C. U. Convention, Joliet.

Oct. 14-15, Minnesota Y. P. C. U. Convention, Rochester.

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51 AT MURRAY GROVE

The final registration figure at the Murray Grove Y. P. C. U. and Sunday School Institute was fifty-one. Last year it was twenty-five.

One hundred and ten people were seated in the dining-room Sunday noon, Sept. 3. A few of these did not stay over night; others came only for Sunday and Monday, but on Saturday night all the sleeping accommodations were required to take care of those who came. There was a total registration during the season of three hundred and eighty-five guests. This is not to be confused with the Institute registration.

If one were to draw a circle with a radius of one hundred miles and with Murray Grove as a center, he would discover by using the new denominational year book's figures that the total number of guests at Murray Grove is equal to something more than eleven per cent of our entire Universalist constituency within that area.

If one did the same thing at Ferry Beach, he would find that to have the same proportionate attendance there, would mean a total of over thirty-five hundred guests during the season. On the same basis of calculation, we should have a combined Sunday School and Y. P. C. U. Institute enrollment at Ferry Beach of nearly five hundred, instead of about a hundred and fifty enrolled this year. (The total enrollment at the two Institutes was 211, but many were enrolled in both.)

Of course it would be utterly impossible for Ferry Beach to accommodate such numbers, and Murray Grove, because of its historic associations, will always draw more powerfully, but these figures do suggest that our New England churches, Sunday schools, and Unions should be sending a much larger number to these summer schools of church work, and that we should be a stronger Church if more of us took advantage of the vacation season to enjoy the fellowship of others of our faith at such places as Ferry Beach and Murray Grove.

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VERMONT AND THE FLYING SQUADRON

On the way home from Murray Grove I visited the Vermont and Quebec Convention, but I could not stay long enough to catch its spirit. One thing, however, was decided upon at the Y. P. C. U. session which deserves notice, that again this year there is to be a whirlwind tour of a flying squadron of Christian Union workers. Two years ago this was done with excellent results, and every one was agreed that it should be done again.

Three or four young people, speakers and singers, together with the State Superintendent of churches as business manager and general helper in every way, will make the trip, visiting one or two churches every day, and holding rallies at which the spirit of the Christian Union and of the Universalist Church of to-morrow will be presented in address and song. Probably a dozen places or more will be visited, and the last of October is the time tentatively agreed upon.

For this trip the State Convention will contribute the time of the Superintendent and the Convention car. This is no small recognition of the importance of the Young People's work. For a busy Superintendent to devote a week or more during the busiest time of the year means that he appreciates what the young people mean to the future of the Church. He knows that a church with a live, active, enthusiastic Christian Union to-day is almost certain to be a live, active, enthusiastic church in 1950. George F. Fortier, trained in the Christian Union, back in the days of Boston '95, sent into the ministry a little after that because of the Union's influence, is one of the men who is helping to lay a secure foundation for the greater Church of tomorrow.

* *

RAILROADS

Coming home from the Vermont Convention, the train on which I was riding lost more than two hours and a half due to a break-down of the engine. On the way to Murray Grove the train to New York was delayed over an hour, connections were missed, and arrival at the Institute was unavoidably postponed until the next day. This delay to two members of the Institute faculty cost the Universalist Church nearly ten dollars in hotel bills, telephone and other expenses, that ordinarily would not have been necessary. That is not a large amount, but every one of our field workers is encountering the same experience. The Y. P. C. U. is called upon this month to pay Brother Brooks' traveling expenses in Texas to an amount fifty per cent larger than usual, and simply because of delayed trains.

Sometime we are going to see how utterly ridiculous this state of affairs is. Here we are, the richest nation in the world, not only in material wealth, but according to our own estimate in inventive genius as well, and we have not succeeded in putting into effect any better method of settling industrial differences than the strike, which interferes with the happiness and prosperity of every one concerned.

The strike is industrial warfare. Certain rules of the game and gentlemen's agreements keep it from becoming too barbarous. We do not use poison gas and some other abominations. But there is nothing in the nature of the case which prevents it.

Many who condemn Europe for trying to settle its international disputes by force of arms are loud in their denunciation of the President and others in authority because they have not used force to put an end to the railroad strike. But what good would it do? If the strike were ended by force, we should then have some kind of a treaty of peace forced upon unwilling people, which would be as fruitful a source of further dispute as the treaties which were supposed to end the world war.

Sometime we shall learn that might does not make right in industry, whether it be used by a group of organized capitalists, or a group of organized workers, or a group of organized other folks represented by the National Guard or the United States Army, any more than it makes right among the nations of the world.

Personally I see no solution until we can indoctrinate ourselves and every one else with the Master's ideals of brotherhood and service. That is the reason the ministry is the most important job in the world to-day.

Stanley Manning,
Director of Young People's Work.
Boston, Sept. 8.

For the Quiet Hour

The things of the spirit must always be different. Everything else in the world is calculable—potentially so, at any rate—but not so with the forces that bring in the kingdom. No man can say what will happen when the Spirit of God works upon the free spirit of man; it may well be that that result is the one thing in the world that must remain incalculable. At best we can only get glimpses now and then of how things happen in that realm. Therefore the Christians must always remain something of a mystic—and this in spite of John Wesley's hard sayings about some of the mystics of his day; at least our religion must be, to some extent, mystical in its root, however practical it may be in the fruit. Still stands the ancient word: "Stand in awe, and sin not: commune with your own heart . . . and be still." And again: "Be still, and know that I am God." If we fail to cultivate the power of compelling rest in the soul, our work, even though it be for the noblest ends, will never amount to much. We must learn how to be still, and, what is even more difficult in these modern days, how to "stand in awe." To do this is to catch the authentic voice of God Himself, and thus to gain that "central peace subsisting at the heart of endless agitation."

Selected.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

AS YOUR MISSION CIRCLE AN AIM?

The following suggestions from "Program Building," by Mrs. K. V. Silvernorn, should be carefully considered by every Circle as it takes up the work of the year:

The *aims* as well as the usefulness of a missionary society depend on the program.

Have you been building your program with any *conscious definite* aims in mind? Too few programs indicate any! Something is wrong if at the end of the year your women have not grown in—

Intelligent information and vital interest in regard to missions.

Increased membership. These new members to be held and trained for service.

A larger expression of growing interest and conviction through more workers, more efficient service, more and increased gifts.

Spiritual growth in every member.

A deepened prayer life in every member.

Has your program been built consciously to these ideals? If not, build it with these in mind this coming year. You should have some large aim in your mind for your program that may develop your women or be developed in them through the year as a whole, then each monthly program should have its sub-aim to be realized that month.

Make your programs, therefore, practical, diversified, flexible, informing, interesting.

Do not have every minute of your program time filled on the printed program. Merely suggest there the program outline. Then new topics of interest, as they develop, can be inserted. Available speakers or missionaries, of whom you did not know when your program was made, can be used.

If you have Current Events presented, insist that they be *current*. Present the interesting new missionary books, occasionally, under the caption of "The Book Stall." Create an appetite for missionary reading. "News from the Front" would also make a good caption.

We are too much slaves of precedent and custom. Let us make use of the unusual, changes, variety and surprises.

Diversify your programs by employing discussions, debates, book reviews, pen pictures, stories well told, a picture gallery, travelogues, a quiz, map talks, dramatizations, impersonations, lives of missionaries well told, etc.

Use as many women as possible on each program.

Discourage papers, encourage talks. Do not have magazine articles or leaflets read.

Make your devotional service the *heart*, not a *perfunctory part*, of your program. Give at least twenty minutes to develop it. This is the *heart* of your program. Let it be placed where its pulse will be felt longest and with the greatest strength. Your power lies in prayer.

* *

GUILD CONFERENCE

A Workers' Conference for Clara Barton Guild leaders, officers and committee chairmen will be held at the Publishing House, Boston, Saturday, Sept. 23, at two o'clock.

In addition to the discussion of programs, plans of work for the year, etc., many matters of importance to the Guild as a whole will be brought before this conference. There will also be an exhibition of beautiful Guild posters and invitations from Mrs. Mary J. Hill of Minneapolis (of Mary Hill Box fame.)

Word is being sent to each Guild within reasonable traveling distance and it is hoped that many representatives will be present.

* *

FIELD SECRETARY'S APPOINTMENTS

During the month of September Miss Andrews, the field secretary, will be in Boston and several churches are arranging for visits and for the organization of Clara Barton Guilds.

Miss Andrews may be reached at Headquarters and will be glad to arrange for further appointments in the interest of the Mission Circle or the Guild.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

ARE YOU SUCH A TEACHER?

If you can give each Sabbath to your waiting class
A gift of larger value than mere gold;
If you can live the life of Christ in such a way
That some are being led into the fold;

If you can help a fellow upright stand and straight
With all his powers in full surrender to his God;
Well, yours is a life worth living,
And *you* a "teacher sent from God."

Joseph Clark.

* *

MURRAY GROVE INSTITUTE

Here at our denominational shrine an expression of the earnestness and eagerness of our church school teachers and our Y. P. C. U. workers has been made very evident by the large registration and constant attendance at the Murray Grove Institute. Of course a real school must have real students and real teachers. Such was the case here and all pronounced it a "fine school."

The courses covered various parts of the church school work.

"The Deeper Bible," by Dr. John Murray Atwood, created a keener interest in the search for "the eternal truths," such an interest as only Dr. Atwood can impart.

The subject of missions took on added life as Rev. A. Gertrude Earle aroused in her pupils a desire to work for the cause. Each one gained new knowledge for having been in this class.

The Young People's section of the work was most successfully carried on by Rev. Helene Ulrich and Rev. Stanley Manning. You have only to know these two people to know how profitable the course was.

My own course on administration was kindly received, the eager questioning by the attendants adding much to the interest.

Because of the demand for more work, the delegates asked for an extra session. The time seemed altogether too short to accomplish what was desired.

If you have never attended an Institute why not begin to plan now to go next year and get the spirit of unity and service that is always in evidence when consecrated workers gather for inspiration and instruction?

S. M. M.

* *

THE LEONARD WINDOW AT CHELSEA

Our Sunday schools were generous in their response to Dr. Bush's suggestion that they contribute toward the cost of the memorial window in honor of Dr. Leonard, which now dignifies and beautifies the church at Chelsea. Exclusive of the Chelsea schools, which gave $200, they have paid $550; so that the portion of the total cost credited to the Sunday schools is gratifying.

Yet the expense of the beautiful window is much in excess of the amount thus far received, and there is yet opportunity for those who wish to show respect for the founder of Children's Day to make their contributions. The address is Rev. R. Perry Bush, D. D., 24 Clark Ave., Chelsea, Mass.

* *

WHO WANTS ORCHESTRATION?

Many of the Sunday schools are using Professor Smith's "Hymnal for American Youth" and will continue to do so for some time. Such will be interested to know that complete orchestration can now be obtained from the Publishing House. Arrangement is made for twelve instruments. Price $1.25 each.

Among Our Churches

Kentucky Letter

Rev. Arthur W. McDavitt of Racine, Wis., spent most of his vacation in Kentucky and spent it in a most profitable manner. He did not go to the mountains in the eastern part of the state; nor did he go to see the wonders of Mammoth Cave. His time in Kentucky was spent among the farmers of Christian and Hopkins Counties. He saw rural life, and, so he informs us, enjoyed every moment of his time. That he should is not surprising, for he succeeded in giving great pleasure and help to others. He visited our churches at Fruit Hill, Consolation, Beulah, Walnut Grove and Good Hope, and would have visited a number of others, had he not unfortunately been called home to conduct funeral services, bereavements of a peculiarly sad character coming to several of his parishioners. Speaking on an average of once a day during his stay, Mr. McDavitt received twenty-one members into the fellowship of the Church as a result of his efforts, truly a remarkable achievement. Great audiences listened to his preaching, and, in spite of the fact that the mercury was generally above ninety, the people were not satisfied with a sermon of less than an hour's duration. In some of our city churches, congregations become impatient if the sermon lasts longer than twenty minutes. If a show requires two hours, however, that is all right; that is an entirely different matter. But such is not the case with the people of western Kentucky. They have a very deep and vital interest in Universalism, and are always ready to listen to good preaching. Not so many years ago, it was advocated to concentrate our efforts, as a denomination, upon the big cities and to scrap all smaller movements. Such a course would have been supreme folly, for, if we are to live and prosper as a Church, we must give the rural districts, not less, but more, of our attention. The life of our city churches has depended and will continue to depend upon the rural church. It is easier to build ten good country churches than one city church in the South. I have devoted the years of my ministry, in the main, to rural missionary work in the South, and am acquainted with conditions. I am sure that the above statement is none too strong. What Mr. McDavitt did in Kentucky during his vacation any other earnest, consecrated minister, in almost any of our Southern states he may choose to go, can likewise do. Indeed a rich harvest is waiting the earnest worker in every section of our great country.

Thomas Chapman.

Church News and Interests

DENOMINATIONAL CALENDAR

Sept. 21-24. North Carolina Convention, Outlaw's Bridge.

Sept. 24. Rally Sunday.

Sept. 25-27. Maine State Convention, Y. P. C. U., S. S. A., and W. U. M. S., Auburn.

Sept. 26-28. New Hampshire Convention, Concord.

Oct. 3-5. New York State Convention, Syracuse.

Oct. 5-7. Indiana Convention, Oaklandon.

Oct. 9-11. Illinois Convention.

Oct. 11, 12. Minnesota State Convention, Rochester.

Oct. 12-13. Wisconsin Convention, Wausau.

Oct. 16-17. Michigan State Convention, Concord.

Oct. 19-22. Kentucky Convention.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1922

Previously reported	1,753
Magnolia, N. C.	3
Nottingham, N. H.	3
Total	1,759

CHRISTENINGS

Previously reported, 766. Norway, Me., 4. Racine, Wis., 10. Nottingham, N. H., 1. Total, 781.

PERSONAL

Mr. H. L. Stoughton, secretary of the Iowa Convention, spent the month of August in northern Minnesota.

During the summer, Rev. A. W. Altenbern, of Osage, Iowa, has been supplying the pulpit of the Junction City, Kan., church, while its pastor, Rev. Fred A. Line, has been away. Rev. Jennie B. Hitchcock has been preaching at Osage.

Rev. J. L. Dowson of Linesville, Pa., has accepted a call to Weymouth, Mass., and begins work there Oct. 1. During the summer he had been doing some Chautauqua work in Nova Scotia. The Linesville parish, which is in fine condition, needs a pastor at once.

Connecticut

Hartford.—The church began its services for the fall on Sept. 10, Professor Paton of the Hartford Theological Seminary occupying the pulpit. After a few most appreciative sentences about our beloved Dr. Adams and the loss we all had suffered, Professor Paton preached an appropriate sermon upon Immortality. In the Sunday school a brief memorial service was held under the leadership of Mr. Herbert Belden. Selections were read by members of the Sunday school from four of Dr. Adams' books, "Short Studies in the Larger Faith," "An Honorable Youth," "Life of William Hamilton Gibson," and "Nature Studies in the Berkshires"—all the selections having for their keynote *loyalty to our faith* and *to our church.* A hymn written by Dr. Adams, "The Allies of the Lord," was sung by the school. A few heart-felt words from Mr. Belden and prayer closed the service, all of which was an inspiration to greater activities, making us feel that Dr. Adams' message to us would be—now as always—*Go forward.*

Illinois

Morrison.—Rev. O. G. Colegrove of Mitchellville, Iowa, who thirty-four years ago was pastor here, was called to conduct the funeral of George Whitcomb, one of our pioneer Universalists. Later, in vacation time, Mr. and Mrs. Colegrove were here again, when Universalist services were held and much enjoyed in the pleasant home of Miss Alice Harrison.

Iowa

Mitchellville.—Rev. O. G. Colegrove, pastor. A letter of appreciation for their work during the past four years, together with a hearty invitation to remain a fifth year, was given to Mr. and Mrs. Colegrove, Sept. 3. No church in the state is now pastorless.

Webster City.—Our church, the city, all Universalists in Iowa, and many elsewhere, are saddened by the sudden death of Dr. F. J. Drake, vice-president of the Iowa Convention. Rev. George Wood, of Blaine, Wash., has accepted a call to this church and has already begun his work here. He comes to us from the Congregational fellowship with high recommendations.

Maine

Norway.—Rev. C. G. Miller, pastor. Four children were christened at the opening service of this church, Sept. 3.

Bangor.—Rev. Ashley A. Smith, D. D., pastor. On Sunday, Sept. 10, services were resumed at this church. During the summer, however, the church has not been inactive. Every Sunday afternoon a fine program of familiar hymns and old-time melodies has been given on the tower chimes by Robert Hutchings, ringer. Many children and mothers of our Sunday school have enjoyed the vacation privileges of the Hersey Retreat at Sandy Point. Dr. Smith has spent July and August at his summer home at Holbrooks Pond, Me., preaching Sundays at the East Eddington church.

Brunswick.—Rev. Harry F. Shook, pastor. After a vacation of two months, services were resumed on the first Sunday in September. On Sunday, Aug. 6, the

people of the church enjoyed an outing at the seashore, which included a service under the pines, and a picnic dinner of clams, doughnuts and coffee, two families of the parish, the McFaddens and the Wilsons, opening their summer cottages for the occasion. The board of trustees, at a meeting late in August, endorsed the pastor's suggestion of issuing a monthly calendar, and accordingly a program of church dates for September has been sent to all our friends. Prospects are that we shall have a busy year.

New Hampshire

Nashua.—Rev. W. H. Morrison, D. D., pastor. During the summer Dr. Morrison has been busy with preaching engagements. In July he supplied the pulpit in Nottingham and preached three times in Nashua at union services of the Congregational, Unitarian and Universalist churches. On the first Sunday of August he preached twice in North Sutton; on the following Sunday he preached at Wilton, Me., and at North Chesterville. On Friday of the next week, he lectured at Nottingham; on Aug. 27 he preached twice in Fremont and once in North Danville; and on Sept. 3 again he preached twice at Fremont.

* *

ASSOCIATION OF THE LARGER HOPE

The fourth meeting of the Association of the Larger Hope was held at Magnolia, N. C., Sept. 1-3. The attendance increased from forty to 120, and five of the six churches in the Association were represented in the business session Saturday afternoon. Full reports were submitted, showing the work done and the financial standing of the churches.

At the communion service, Sunday morning, three new members were received into the church. Interest was well sustained, and the local church received much encouragement.

* *

THE LAST CALL

Our denominational Rally Day will be the last Sunday of September. Six days later, the Convention year ends. Has your church paid its denominational obligations?

First, Home Missions. America needs more Universalist churches. The Fundamentalists have shown no signs of faint-heartedness. Their hats are in the ring and they are at work to tear down the structure built by Universalists and other progressive Christians. We know that only Universalist churches are certain of proclaiming Universalism. So, *Universalists*, do get busy and give your denominational officials the money with which to do more business. Pay your National quota before Sept. 30.

Second, World Missions. The world needs more Universalist churches. The particular field in which Universalists are at work is in Japan. Three of our young people have recently entered the actual work of universal brotherhood. While we are talking about this type of brotherhood, they are practising it. They have given themselves; how much have you given? Has your church paid its Japan quota?

Make Rally Sunday a Universal Brotherhood Day. Qualify in these closing days of the Convention year. We have the goal of $20,000 for the work in Japan. At the present writing (September 9) the total amount given by our churches is only $8,958,13. So, *Universalists*, do get busy and hurry your Japan Offering to Headquarters before Sept. 30.

* *

ORDINATION OF PERCY T. SMITH

The service of ordination for Percy T. Smith and his installation as minister of the Universalist church at New Bedford, Massachusetts, will take place in that church on Sunday, Sept. 24, at three o'clock.

* *

WHY NOT HAVE IT SENT TO YOU?

I never realize what the *Leader* is to me until I'm where I can't get it in my hands each week.

Your friend,

——— ———

* *

THE GOLD BONDS

——— ———.

June 21, 1922.

Dear Brother Marshall:

I am glad to say to you that by economy and appreciation of services by others I have saved another $50, and I enclose check for another Gold Bond, thinking it will help along the Publishing House some and increase Mrs. C's income. Please have it made out as before to her and mail to me.

If these Gold Notes are all sold you can make me a life subscriber to the *Universalist Leader*.

From a brother who appreciates your splendid services as Manager.

Sincerely,

——— ———

* *

Notices

MAINE UNIVERSALIST CONVENTION

The annual sessions of the Maine Universalist State Convention and its auxiliary societies will convene at Auburn, Maine, Sept. 25-27. for the election of officers and the transaction of such other business as may legally come before it.

Milo G. Folsom, Secretary.

* *

W. N. M. A. BOARD MEETING

The Executive Board of the Women's National Missionary Association will meet at 176 Newbury St., Boston, Mass., Oct. 3-5. Annual reports will be received and such other business transacted as may legally come before it.

Marion W. Lobdell, Rec. Sec.

* *

INDIANA CONVENTION

The annual Convention of the Universalists of Indiana will meet in Oaklandon Oct. 5, 6 and 7, 1922.

P. M. Mock, Secretary.

NEW HAMPSHIRE STATE CONVENTION

The annual session of the New Hampshire State Convention will be held at Concord, Sept. 26-28. The program is as follows:

Tuesday, Sept. 26. Sunday School Convention. 11 a. m. Opening of convention. Address by the president. Prayer, Rev. H. A. Parkhurst, Woodsville. Organization and appointment of committees. Address, Carl Hempel, president of the Massachusetts Sunday School Association. 1.30 p. m. Praise service, led by Rev. F. H. Billington of Gorham. 1.45. Institute, conducted by Mrs. Sarah Morgan Mercer and Mr. Hempel. 2.30. Reports of committees, election of officers. Adjournment.

4 p. m. Y. P. C. U. Convention. Organization. Review of state work by the president. Business. Round table discussion.

7.30 p. m. Joint session of Sunday School and Y. P. C. U. Conventions, Rev. Harold H. Niles presiding. Song and devotional service, Rev. Arnold S. Yantis, Manchester, leader. 8. Addresses, Mr. Hempel, Mrs. Mercer, and Rev. James F. Albion, D. D., Portland, Me.

Wednesday, Sept. 27. Y. P. C. U. Convention, concluded. 8.30 a. m. Praise service. 9. Reports and business. Election of officers. Adjournment.

10.30 a. m. Church Convention. Call to order. Prayer, Rev. C. B. Etsler, Claremont. Organization and Reports. 11.30. Address, Rev. Harold Marshall, D. D.

1 p. m. Woman's Missionary Association. Organization. Reports from standing committees. 2. Address, Mrs. Marietta B. Wilkins. 2.30. Election of officers. Adjournment.

3.30. Church Convention, continued. Address. Rev. Lee S. McCollester, D. D. 4. Occasional sermon, Rev. F. L. Payson, Newfields. Holy communion, Rev. H. H. Niles and Rev. W. H. Morrison, D. D., officiating.

7.30. Public Meeting. Praise and devotional service, Rev. A. J. Cardall, Portsmouth, leader. 7.45. Address, "The Spiritual Possibilities of America," Rev. Horace Blake Williams, Ph. D., pastor of St. Paul's M. E. Church, Manchester. Collection for the Gunn Ministerial Relief Fund. 8.30. Address, "The Dynamic Faith," Rev. Frederic W. Perkins, D. D., Lynn, Mass.

Thursday, Sept. 28. 8.30 a. m. Memorial Service in honor of the late president, Hon. Hosea W. Parker. Scripture reading, Rev. Arnold S. Yantis. Prayer, Rev. W. H. Morrison, D. D. Music. Address, Henry H. Metcalf. Benediction, Rev. Clarence B. Etsler. 9. "Why a Universalist Church, To-day?" Discussion led by Hon. Olin H. Chase, Concord. 10. Business. Reports. Election of officers. Adjournment.

Invitation

The Concord parish extends a cordial invitation to all ministers, delegates, and others interested to attend those Conventions in its church, Sept. 26-28. Entertainment, consisting of room and breakfast., will be furnished free to all who attend. Dinners and suppers will be furnished by the ladies, in the dining-room of the church, at the rate of fifty cents for dinners and thirty-five cents for suppers. Those desiring entertainment should address Mrs. Kate W. Chase, 3 South Spring St., Concord, N. H., not later than Saturday, Sept. 23.

* *

W. M. A. OF NEW HAMPSHIRE

The 29th annual Convention of the Woman's Missionary Association of New Hampshire will be held in Concord, Sept. 27, at one o'clock, for the purpose of election of officers and whatever business may legally come before the meeting. An address will be given by Mrs. Marietta B. Wilkins.

Mary S. Cole, Secretary.

* *

SENDING MONEY TO JAPAN

The General Convention is always glad to forward money to any of our workers in Japan from individuals or organizations. Those who desire to send money direct to Japan will find that the simplest and easiest way to send small amounts is by Postal Money Order. These may be obtained at most money order post offices throughout the country for either dollars or yen. This is a more convenient form for small sums than a bank draft, as it may be cashed more easily in Japan by the recipient.

Roger F. Etz, Secretary.

INDIANA SUNDAY SCHOOL CONVENTION

Proposal of Amendment

At the coming session of the Indiana Sunday School Convention at Oaklandon in October, the following proposed amendment to the Constitution will be acted upon:

In Article IX change the words "shall be held at the same time and place as the Universalist Convention of Indiana" to "shall be held at a separate time and place from the Universalist Convention of Indiana."

Jessie Eubank, Secretary.

* *

WISCONSIN CONVENTION

The seventy-third session of the Wisconsin Convention will be held at Wausau, Oct. 12-13, to elect officers and transact such other business as may legally come within its scope.

Arthur W. McDavitt, Secretary.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

The Massachusetts Fellowship Committee will meet at Universalist Headquarters Sept. 25, 1922, at 12 o'clock, for the examination of Charles E. Butterworth "as to his fitness in purpose, character and abilities for the ministry of the Universalist Church."

Harry E. Adams, Secretary.

* *

MASSACHUSETTS CHAPTER OF COMRADES

The Massachusetts State Chapter of Comrades desires to offer its services to the men of any of our churches who are contemplating the formation of a local chapter. Our officers will be glad to explain our method of organization, our aims and program. We want to place an active Comrades' organization in every church in the state.

William R. Thomson, President.

* *

MAINE W. U. M. S.

The twenty-eighth annual Convention of the W. U. M. S. of Maine will be held in Auburn, Tuesday, Sept. 26, at 2 p. m., for the election of officers and such other business as may legally come before this meeting.

Persis Shedd, Secretary.

* *

NEW YORK W. U. M. S.

The twenty-eighth annual Convention of the New York W. U. M. S. will be held at Syracuse, Oct. 3-4. Election of officers will take place, reports will be heard and other business transacted.

Edith W. Johnson, Secretary.

* *

MASSACHUSETTS W. U. M. S.

Public Meeting

There will be a Public Meeting of the Women's Universalist Missionary Society at Waltham Thursday, Oct. 19.

* *

NEW YORK CONVENTION

The ninety-seventh annual session of the New York Convention will be held at Syracuse, Oct. 3-5, for the election of officers for the ensuing year and for the transaction of such other business as may legally come before this body.

G. D. Walker, Secretary.

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NORTH CAROLINA CONVENTION

The seventeenth annual session of the North Carolina Convention will be held at the Outlaw's Bridge Church in Duplin County Sept. 21-24.

Jno. E. Williams, Secretary.

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DENOMINATIONAL CALENDAR

That conflict of interests in Special Sundays may be avoided, the Council of Executives of the Universalist Church, composed of representatives of every national denominational organization, appointed a Special Committee to draw up a Denominational Calendar for the next Church Year. The Committee submitted its report and the following special days were approved by the Council.

1922

September 24. Rally Day.
October 15 or 22. Laymen's Day.
November 5. All Souls Sunday.*
November 12. Japan Sunday.*
November 26. Thanksgiving Sunday.
December 24. Christmas Sunday.

1923

January 28. Young People's Day.
February 18 to April 1. Lent.
April 1. Easter.
April 29. Women's Day.
May 20. Educational Day.
June 10. Children's Day.

*The Board of Foreign Missions has asked for the observance of November as Japan Month. In some churches, All Souls Sunday, and in others Thanksgiving Sunday, is used for the time for making the appeal for the Special Japan Offering. Either may be a more appropriate time than the date given above. The desire of the Board is fulfilled if any Sunday in November is observed as Japan Sunday, and the offering taken at that time.

* *

NOW READY

Universalist Year Book for 1922

Contains minutes and reports of the Detroit Conventions, and auxiliary organizations, statistics and directory of local churches, and list of Universalist ministers.

240 pages of valuable information.
Price $1. Special price to ministers.
Send order to

Rev. Roger F. Etz, Secretary,
176 Newbury St.,
Boston, Mass.

* *

Obituary

Mrs. Emma V. Laughton

Mrs. Emma V. Laughton, widow of the late George H. Laughton, died on Aug. 24, at her home in Racine, Wis. She was born in Platteville, Wis., Oct. 3, 1847, and was married to George H. Laughton June 5, 1867. She was a business woman of unusual ability, being associated with her husband in the development of a prosperous manufacturing enterprise. Following the death of her husband she successfully managed the business for years. Among the institutions enumerated in her will is the local Universalist church, which is to receive $10,000 to be used for endowment; Lombard College, the Woman's National Missionary Association and the Old Ladies' Home. Among the numerous people she generously remembered are the pastor and his wife.

Funeral services were conducted by Rev. Arthur W. McDavitt.

SEND FOR CANDY

To sell for us. Churches, Societies, Sunday Schools, Lodges, Schools, etc., make liberal profits handling our very popular assortments of 5 cent Chocolate Bars, etc. Send for Illustrated Circular, Price List, Order Blank and full particulars. Our goods sell quickly. Prompt express shipments.

FRED D. LESURE COMPANY
2 Broad Street Fitchburg, Mass.

Light and Peace

BY

Rev. C. H. Leonard, D.D., LL.D.

Dean Emeritus Crane Theological School

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Massachusetts authorities are urging the public not to waste coal. The public should also be careful not to waste its diamonds and platinum watches.—*Minneapolis Journal.*

* *

A representative government is one that elects six men in favor of a thing and six against it and wonders why something isn't done.—*Warren Chronicle.*

* *

"Paw, why does Santy Claus wear a beard?"

"Because he has so many Christmas neckties, son."—*Boston Beanpot.*

* *

Muggins: "Yes, I'm living out in the country now. It certainly has its inconveniences."

Buggins: "What do you miss most?"

Muggins: "The last train home at night."—*Duluth Herald.*

* *

In speaking of the ultra-modern young woman it is no longer up-to-date to use the term "flapper." They are now called "Easter eggs," because they are hand-painted on the outside, and hard-boiled on the inside!"—*Reformed Church Messenger.*

* *

"How do you like your new car?" asked the Lizzie Driver.

"Great," replied the Big Six Driver. "It runs so smoothly you can't feel it. Not a bit of noise, you can't hear it. Perfect ignition, you can't smell a thing. And speed—why it whizzes! You can't see it."

"Must be some car," ventured the Lizzie Driver. "Can't feel it, can't smell it, can't hear it, can't see it! How do you know it is there?"—*Cincinnati Inquirer.*

* *

Mr. Spendix: "Any instalments due today?"

Mrs. Spendix: "No, dear, I think not."

Mr. Spendix: "Any payments due on the house, the radio, the furniture, the rugs or the books?"

Mrs. Spendix: "No".

Mr. Spendix: "Then I have ten dollars we don't need. What do you say we buy a new car?"—*New York Sun.*

* *

"Now, Mr. Professional Censor, I suppose you have read many books that you think the public should not read?"

"I have."

"You have looked at and censored many plays that you consider immoral and bad for other people to see?"

"I have."

"And yet, Mr. Professional Censor, after all this reading and investigation, it has not affected you? In other words, you are still just as moral and undefiled as you were before—"

(Order in the court!)—*Nation.*

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